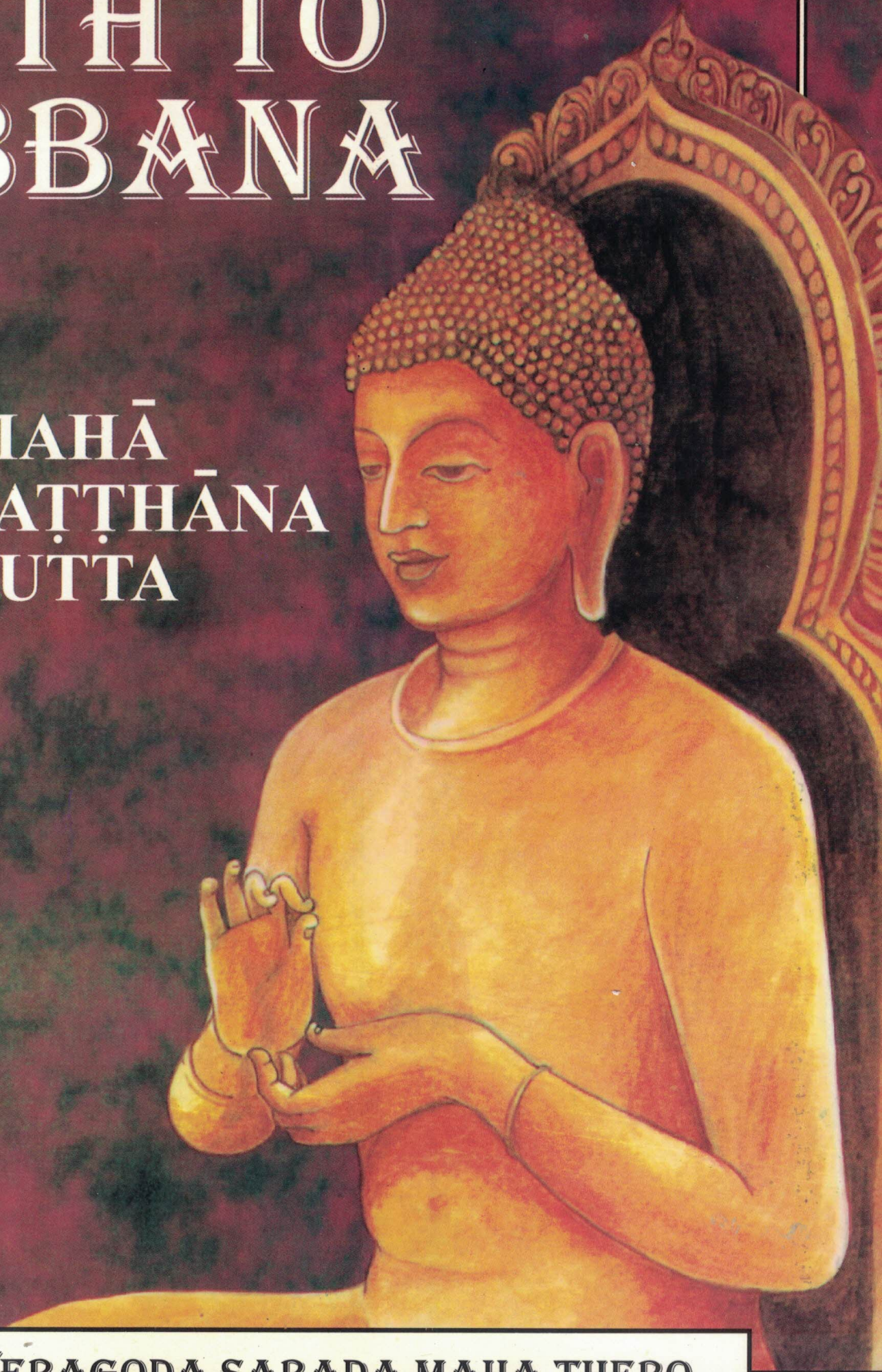


THE ONLY PATH TO NIBBANA

MAHĀ
SATIPATTHĀNA
SUTTA



VEN. WERAGODA SARADA MAHA THERO



THE ONLY PATH TO NIBBANA

AUTHOR

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THE GIFT OF TRUTH EXCELS ALL OTHER GIFTS
(Sabba Danam Dhamma Danam Jinati)

This Noble Discourse
"Maha Satipatthana Sutta"
(The Great Discourse on the Establishment of Mindfulness)
considered by the scholars to be the most important work in the Pali canon
is sponsored
by
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In loving memory of the
Late Wee Teck Kuan & Late Wong Chee Foon
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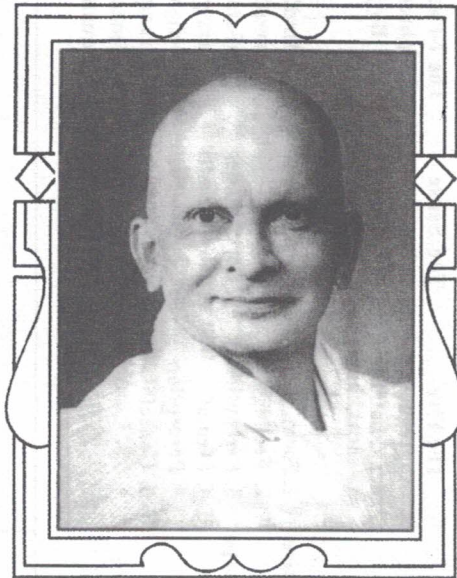
May the merits that accrue from this gift of Truth ensure the
Late Wee Teck Kuan & Late Wong Chee Foon,
Late Wong Kok Fund
Late Wong Seng Yuen
a happy and blissful state in their next birth.

May the reading and the practice of the Word of the Buddha
-The Supremely Enlightened One – by millions who use this book enhance
and elevate their wisdom.

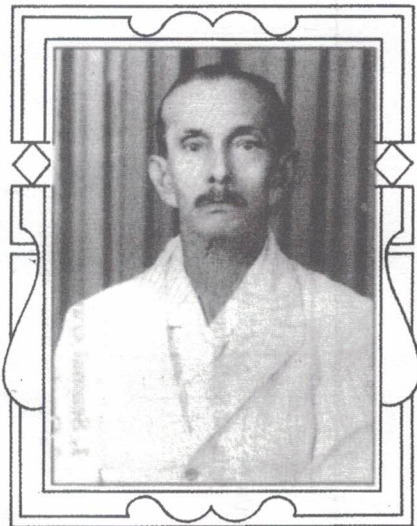
May all these blessings conferred upon the
Late Wee Teck Kuan & Late Wong Chee Foon
Late Wong Kok Fund
Late Wong Seng Yuen
result in their eternal bliss in Nibbana.

Ven. Weragoda Sarada Nayaka Maha Thero
13. 07. 2014

DEDICATION



*My Most Venerable Teacher
Late Ven. Pandita Yatalamatte
Vajiranana Maha Nayaka Thero*



*My Beloved Father
Mr. G. A. Podisingho*

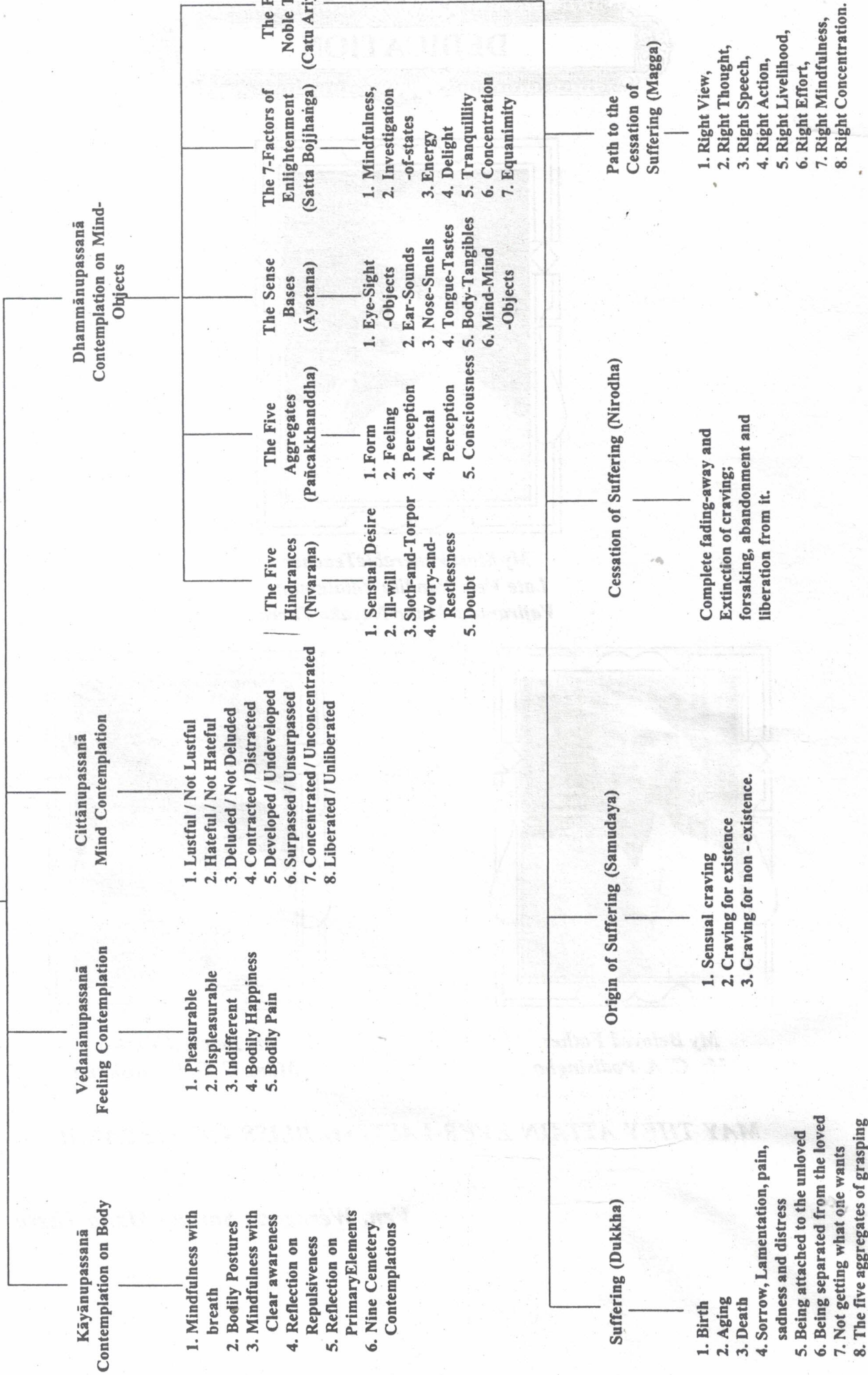


*My Beloved Mother
Mdm. G. G. Emalishami*

MAY THEY ATTAIN EVER-LASTING BLISS OF NIBBANA!

Ven. Weragoda Sarada Maha Thero

Mahā Satipaṭṭhāna Sutta - The Discourse of the Establishment of Mindfulness



Mahā Satipaṭṭhāna Sutta

The Great Discourse On The Establishment of Mindfulness

CHAPTER ONE



PĀLI TEXT WITH TRANSLATION





THE GREAT DISCOURSE ON THE ESTABLISHMENT
OF MINDFULNESS

Namo Tassa Bhagavato Arahato Sammā Sambuddhassa

Evam me sutam¹

Thus have I heard:

**Ekam samayaṃ bhagavā Kurūsu
viharati² Kammāssadammaṃ nāma
Kurūnaṃ nigamo,³**

Once the Blessed One was staying with
the Kuru people at Kammassadamma, a
market town of the Kurus.

**Tatra kho bhagavā bhikkhū āmaṇṭesi,
bhikkhavo⁴ti**

There the Blessed One addressed the
monks, saying: “Monks”

**Bhadante⁵ti te bhikkhū Bhagavato
paccassosum**

“Most Venerable Sir”, those monks
respectfully responded to the Buddha.

Bhagavā etad⁶avoca.

Then the Blessed One spoke thus;

**Ekāyano ayaṃ bhikkhave maggo⁴
sattānaṃ visuddhiyā⁵ soka
pariddavānaṃ samatikkamāya⁶**

“Monks, this is the Only Way to the
purification of beings, for the
overcoming of grief and lamentation.

**Dukkhadomanassānaṃ
atthaṅgamāya⁷ ñāyassa adhigamāya⁸**

For the eradication of pain and sadness
for the gaining of the Right Method

Nibbānassa sacchikiriyāya⁹

for the Realization of Nibbana,

Yadidaṃ cattāro satipaṭṭhānā¹⁰

namely, the Four-fold Establishment of
Mindfulness

Katame cattāro?¹¹

What are the four?

**Idha¹² bhikkhave¹³ bhikkhū kāye¹⁴
kāyānupassī¹⁵ viharati, ātāpī¹⁶
sampajāno¹⁷ satimā¹⁸ vineyya loke
abhijjhādomanassaṃ,¹⁹**

Monks, here a monk lives practising body
contemplation in the body, ardent, clearly
comprehending and mindful, having
outgrown covetousness for and anguish
about the world

Vedanāsu vedanānupassī²⁰ viharati
ātāpī sampajāno satimā vineyya loke
abhijjhādomanassam

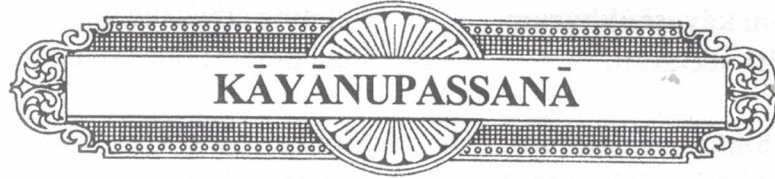
He lives practising feeling contemplation
in feelings, ardent, clearly comprehending
and mindful, having outgrown
covetousness for and anguish about the
world.

Citte cittānupassī viharati ātāpī
sampajāno satimā vineyya loke
abhijjhādomanassam,

He lives practising mind-contemplation in
the mind, ardent, clearly comprehending
and mindful, having outgrown
covetousness for and anguish about the
world.

Dhammesu dhammānupassī viharati
ātāpī sampajāno satimā vineyya loke
abhijjhādomanassam.

He lives practising mental-object,
contemplating in mental-objects, ardent,
clearly comprehending and mindful, having
outgrown covetousness for and anguish
about the world.”



CONTEMPLATION OF BODY

ĀNĀPĀNASATI PABBAṀ - MINDFULNESS ON BREATH

Kathaṅca bhikkhave bhikkhū
kāye kāyānupassī viharati?

“And monks, how does a monk live
practising body-contemplation in the
body?

Idha bhikkhave bhikkhū,

Monks, herein, a monk

Arañṇagato vā,²¹ rukkhamūlagato vā
suñṇāgāragato vā

having gone to the forest or to the root
of a tree or to a vacant place,

Nisīdati pallaṅkam ābhujitvā

sits down in the cross-legged posture,

Ujuṃ kāyaṃ paṇidhāya

then keeping his body erect,

Parimukhaṃ satim upaṭṭhapetvā

he establishes mindfulness before him,

So sato’va assasati, sato passasati²²

and mindfully he breathes in and out.

Dīghaṃ vā assasanto dīghaṃ
assasāmīti pajānāti,

while breathing in a long breath, he
knows I am breathing in a long breath

**Dīghaṃ vā passasanto
dīghaṃ passasāmi'ti pajānāti²³**

or while breathing out a long breath, he knows, 'I am breathing out a long breath'

**Rassaṃ vā assasanto
rassaṃ assasāmi'ti pajānāti**

while breathing in a short breath, he knows 'I am breathing in a short breath'

**Rassaṃ vā passasanto
rassaṃ passasāmi'ti pajānāti**

or while breathing out a short breath, he knows, 'I am breathing out a short breath;'

**Sabbakāya paṭisaṃvedī
assasissāmi'ti sikkhati**

alertly aware of the whole breath-body 'I shall breathe in,' so he trains himself,

**Sabbakāya paṭisaṃvedī
passasissāmi'ti sikkhati**

alertly aware of the whole breath-body. I shall breathe out, so he trains himself.

**Passaṃbhayaṃ kāyasāṅkhāraṃ
assasissāmi'ti sikkhati**

Calming down the bodily function 'I shall breathe in,' so he trains himself;

**Passaṃbhayaṃ kāyasāṅkhāraṃ
passasissāmi'ti sikkhati,**

Calming down the bodily function 'I shall breathe out,' so he trains himself.

**Seyyathāpi, bhikkhave dakkho
bhamakāro vā bhamakārantevāsī vā**

Monks, as a skilled turner or his apprentice

**Dīghaṃ vā añchanto dīghaṃ
añchāmi'ti pajānāti. rassaṃ vā
añchanto rassaṃ añchāmi'ti
pajānāti,**

while making a long turn, knows, 'I am making a long turn' or while making a short turn, knows, 'I am making a short turn'.

Evam'eva kho, bhikkhave, bhikkhū

O Monks, in the same way, a monk

**Dīghaṃ vā assasanto dīghaṃ
assasāmi'ti pajānāti, dīghaṃ vā
passasanto dīghaṃ passasāmi'ti
pajānāti,**

while breathing in long, knows, 'I am breathing in long', or while breathing out long, knows, 'I am breathing out long',

**Rassaṃ vā assasanto rassaṃ
assasāmi'ti pajānāti, rassaṃ vā
passasanto rassaṃ passasāmi'ti
pajānāti,**

while breathing in short, knows, 'I am breathing in short', or while breathing out short, knows, 'I am breathing out short.'

**Sabbakāya paṭisaṃvedī assasissāmi'ti
sikkhati, sabbakāya paṭisaṃvedī
passasissāmi'ti sikkhati,²⁴**

Alertly aware of the whole breath-body, 'I shall breathe in,' so he trains himself. 'I shall breathe out,' so he trains himself.

Passambhayaṃ kāyasāṅkhāraṃ
assasissāmi'ti sikkhati,²⁵
passambhayaṃ kāyasāṅkhāraṃ
passasissāmi'ti sikkhati,

Calming down the bodily function
(or breathing), 'I shall breathe in,' so he
trains himself. 'I shall breathe out,' so
he trains himself.

Iti ajjhataṃ vā kāye kāyānupassī
viharati,²⁶

Thus he lives practising, internally body-
contemplation in the body;

Bahiddhā vā kāye kāyānupassī
viharati,²⁷

or practising, externally body
contemplation in the body;

Ajjhattabhaḍḍhā vā kāye
kāyānupassī viharati,²⁸

or practising, internally and externally,
body-contemplation in the body;

Samudayaḍḍhamānupassī vā
kāyasmim viharati,²⁹

Or he lives contemplating the arising of
phenomena in the body;

Vayaḍḍhamānupassī vā
kāyasmim viharati,³⁰

or he lives contemplating the passing
away of phenomena in the body.

Samudayaḍḍhamānupassī vā
kāyasmim viharati,³¹

or he lives contemplating the arising and
passing away of phenomena in the body.

Atthi kāyo'ti vā pan'assa sati
paccupaṭṭhitā hoti,³²

Or the mindfulness that 'There is only
this the body' is now clearly established
in him

Yāvadeva ñāṇamattāya
patissatimattāya,³³
anissito ca viharati,³⁴
na ca kiñci loke upādiyati,³⁵

just enough for knowledge into reality
(insight), and just enough for
mindfulness, and he remains completely
detached, clinging to nothing in the
world.

Evampi, bhikkhave, bhikkhu kāye
kāyānupassī viharati.

Monks, thus indeed, a monk lives pract-
ising body-contemplation in the body.





SEGMENT ON BODILY DEPORTMENT

**Puna ca param bhikkhave, bhikkhū
gacchanto vā gacchāmī'ti pajānāti.³⁶**

“Again monks, when walking a monk
knows, ‘I am walking’;

**Ṭhito vā ṭhito'mhī'ti pajānāti,
nisinno vā nisinno'mhī'ti pajānāti,
sayāno vā sayāno'mhī'ti pajānāti.**

or when standing he knows, ‘I am
standing’; or when sitting he knows, ‘I
am sitting’; or when lying down he
knows, ‘I am lying down’;

**Yathā yathā vā panassa kāyo pañihito
hoti tathā tathā nam pajānāti.**

or in whatever position his body is
he knows that position of the body.

**Iti ajjhataṃ vā kāye
kāyānupassī viharati,**

Thus he lives practising, internally,
body-contemplation in the body;

**Bahiddhā vā kāye kāyānupassī
viharati,**

or practising, externally, body-
contemplation in the body;

**Ajjhattabahiddhā vā kāye
kāyānupassī viharati,**

or practising, internally and externally,
body-contemplation in the body;

**Samudayadhammānupassī vā³⁷
kāyasmim viharati,**

or he lives contemplating the arising of
phenomena in the body;

**Vayadhammānupassī vā kāyasmim
viharati,**

or he lives contemplating the passing
away of phenomena in the body,

**Samudayavayadhammānupassī vā
kāyasmim viharati,**

or he lives contemplating the arising and
passing away of phenomena in the body.

**Atthi kāyo'ti vā pan'assa
sati paccupaṭṭhitā hoti,**

Or the mindfulness that ‘There is only
this the body’, is now clearly established
in him

**Yāvadeva nānamattāya
patissatimattāya,
anissito ca viharati,
na ca kiñci loke upādiyati**

just enough for knowledge into reality
(insight) and just enough for mindfulness
and he remains completely detached,
clinging to nothing in the world.

Evampi, kho bhikkhave, bhikkhū
kāye kāyānupassī viharati.

Monks, thus indeed, a monk lives practi-
sing body-contemplation in the body.”



MINDFULNESS WITH CLEAR COMPREHENSION

Puna ca param, bhikkhave, bhikkhū,
abhikkante paṭikkante
sampajānakārī³⁸ hoti,

“Again monks, in walking forward and
back, a monk practises clear
comprehension;

Ālokite³⁹ vilokite
sampajānakārī hoti,

in looking at (object) and in looking
elsewhere, he practises clear
comprehension;

Sammiñjite pasārite⁴⁰
sampajānakārī hoti,

in bending and stretching (his limbs),
he practises clear comprehension;

Saṅghāṭipattacīvara dhāraṇe⁴¹
sampajānakārī hoti,

in wearing the inner and outer robes and
in carrying the bowl, he practises clear
comprehension;

Asite pīte khāyite sāyite
sampajānakārī hoti,

in eating, drinking, chewing and tasting,
he practises clear comprehension;

Uccārapassāvakamme⁴²
sampajānakārī hoti,

in answering calls of nature,
he practises clear comprehension;

Gate ṭhite nisinne sutte
jāgarite bhāsīte tuṇhībhave⁴³
sampajānakārī hoti,

in walking, standing, sitting, falling
asleep, waking, speaking and being
silent, he practises clear
comprehension.

Iti ajjhataṃ vā
kāye kāyānupassī viharati,

Thus he lives practising, internally,
body-contemplation in the body;

Bahiddhā vā kāye
kāyānupassī viharati,

Or practising, externally, body-
contemplation in the body;

Ajjhattabahiddhā vā kāye

or practising, internally and externally,



Kāyānupassī viharati,

body-contemplation in the body;

Samudayadhammānupassī vā
kāyasmim viharati,

or he lives contemplating the arising of
phenomena in the body.

Vayadhammānupassī vā
kāyasmim viharati,

or he lives contemplating the passing
away of phenomena in the body;

Samudayaṇupassī vā
kāyasmim viharati,

or he lives contemplating the arising and
passing away of phenomena in the body;

Atthi kāyo'ti vā pan'assa sati
paccupaṭṭhitā hoti, yāvadeva
ñāṇamattāya patissati mattāya
anissito ca viharati,

Or the mindfulness that 'There is only
this the body' is now clearly established
in him just enough for knowledge into
reality (insight) and just enough for
mindfulness,

Na ca kiñci loke upādiyati evampi,
bhikkhave bhikkhū kāye kāyānupassī
viharati.

and he remains completely detached,
clinging to nothing in the world. Monks,
thus indeed, a monk lives practising
body-contemplation in the body."



REFLECTION ON REPULSIVENESS

Puna ca param, bhikkhave, bhikkhū
Imameva kāyaṃ uddham pādatalā

"Again monks, a monk contemplates
upon this very body- from the soles of
his feet up

Adho kesamatthakā tacapariyantam

and from the crown of his head down,

Pūram nānappakārassa asucino
paccavekkhati,

enclosed in skin and full of various
impurities,

Atthi imasmim kāye

in this manner, 'There are in this body;

Kesā, lomā, nakhā, dantā, taco,

hairs of the head, hairs of the body, nails
teeth, skin,

Mamsam, nahārū, atthi, atthimiñjā
vakkam,

flesh, sinews, bones, marrow,
kidneys,

hadayaṃ, yakaṇaṃ, kilomaṇaṃ,
pihaṇaṃ, papphāsaṃ,

heart, liver, diaphragm, spleen, lungs,

Antaṃ, antagaṇaṃ udariyaṃ,
kaṛisaṃ, matthaluṇaṃ,

intestines, mesentery undigested food,
excrement, brain,

Pittaṃ, semhaṃ, pubbo, lohitaṃ,
sedo, medo, assu, vasā, khelo

bile, phlegm, pus, blood, sweat, fat,
tears, serum, saliva,

Siṅghānikā, lasikā, muttaṃ ti.

mucus, synovial fluid and urine.

Seyyathā'pi bhikkhave
ubhato mukhā mūtoli

Monks, even as there were
a provision bag opened at both ends

Pūrā nānāvihitassa dhañṇassa
seyyathī'daṃ;

and filled with various kinds of grains
such as

Sālīnaṃ, vīhīnaṃ, muggānaṃ,
māsānaṃ, tilānaṃ, taṇḍulānaṃ,

hill rice, paddy, green gram, small bean
sesamum, and dehusked rice

Tameṇaṃ cakkhumā puriso
muñcitvā paccavekkheyya,

and a man with healthy eyes, having
opened the bag, were to identify the
contents thus,

Ime sālī, ime vīhī, ime muggā, ime
māsā, ime tilā, ime taṇḍulā'ti.

'This is wheat (hill paddy), this is paddy,
this is green gram, this is small bean,
this is sesamum, this is dehusked rice'

Evameva kho, bhikkhave bhikkhu

Monks, even so, a monk

Imameva kāyaṃ uddhaṃ pādatalā
adho kesamatthakā, taca pariyantaṃ
pūraṃ nānappaṇāsa asucino
paccavekkhati,

reflects on this very body - from the
soles of his feet up and from the crown
of his head down, enclosed in skin and
full of various impurities in this manner:

Atthi imasmiṃ kāye

'There are in this body;

Kesā, lomā, nakhā, dantā, taco,

hairs of the head, hairs of the body,
nails, teeth, skin,

Maṃsaṃ, nahārū, atthī, atthimiñjā
vakkam,

flesh, sinews, bones, marrow,
kidneys,

hadayaṃ, yakanāṃ, kilomakāṃ,
pihakāṃ, papphāsāṃ,

heart, liver, diaphragm, spleen, lungs,

Antaṃ, antagaṇaṃ, udariyaṃ
karisaṃ, matthaluṇgaṃ,

intestines, mesentery undigested food,
excrement, brain

Pittaṃ, semhaṃ, pubbo, lohitaṃ,
sedō, medo assu, vasā, khelo,

bile, phlegm, pus, blood, sweat, fat,
tears, serum, saliva,

Siṅghānikā, lasikā, muttaṃ 'ti

mucus, synovial fluid and urine.

Iti ajjhattaṃ vā kāye
kāyānupassī viharati

Thus he lives practising, internally,
body-contemplation in the body;

Bahiddhā vā kāye
kāyānupassī viharati

or practising externally,
body-contemplation in the body;

Ajjhattabahiddhā vā kāye
kāyānupassī viharati.

or practising, internally and externally
body-contemplation in the body;

Samudayaadhammānupassī vā
kāyasmim viharati

or he lives contemplating the arising of
phenomena in the body;

Vayadhammānupassī vā
kāyasmim viharati

or he lives contemplating the passing
away of phenomena in the body;

Samudayaavayadhammānupassī vā
kāyasmim viharati.

or he lives contemplating the arising and
passing away of phenomena in the body;

Atthi kāyo'ti vā pana'ssa sati
paccupaṭṭhitā hoti

or the mindfulness that 'There is only
this the body' is now clearly established
in him

Yāvadeva ñāṇamattāya
patissatimattāya

just enough for knowledge into reality,
(insight) and just enough for
mindfulness

Anissito ca viharati, na ca kiñci loke
upādiyati.

and he remains completely detached,
clinging to nothing in the world.

Evampi, bhikkhave, bhikkhū kāye
kāyānupassī viharati.

Monks, thus indeed, a monk lives practising
body-contemplation in the body.

* * * * *





REFLECTION ON PRIMARY ELEMENTS

**Puna ca param, bhikkhave, bhikkhū
imameva kāyaṃ yathāthitaṃ yathā
paṇihitaṃ dhātuso paccavekkhati,**

“Again monks, a monk reflects upon this very body, in whatever manner it is placed or disposed, by way of its primary elements;

**Atthi imasmim kāye
paṭhavidhātu, āpodhātu, tejodhātu,
vāyodhātū’ti**

‘There are in this body,
the earth element, the water element,
the fire element and the wind element.

**Seyyathā’pi bhikkhave dakkho
goghātako vā
goghātaka’ntevāsī vā
gāviṃ vadhitvā cātummahāpathe
bilaso paṭivibhajitvā nisinno assa,**

Monks, even as just as a skilled butcher or a butcher’s apprentice, having slaughtered a cow, separated into portions, were to be placed at the junction of four highways.

**Evameva kho bhikkhave, bhikkhū
imameva kāyaṃ yathāthitaṃ
yathāpaṇihitaṃ dhātuso
paccavekkhati,**

Just so, Monks, a monk reflects upon this very body, in whatever manner it is placed or disposed, by way of its primary elements:

**Atthi imasmim kāye
paṭhavidhātu, āpodhātu,
tejodhātu, vāyodhātū’ti,**

There are in this body,
the earth element, the water element,
the fire element (and) the wind element.

**Iti ajjhataṃ vā
kāye kāyānupassī viharati**

Thus he lives practising, internally body-contemplation in the body;

**Bahiddhā vā kāye kāyānupassī
viharati,**

or practising, externally, body-contemplation in the body;

**Ajjhattabahiddhā vā kāye
kāyānupassī viharati,**

or practising, internally and externally body-contemplation in the body;

**Samudayadhammānupassī vā
kāyasmim viharati,**

or he lives contemplating the arising of phenomena in the body;

**Vayadhammānupassī vā
kāyasmim viharati,**

or he lives contemplating the passing away of phenomena in the body;

Samudayavayadhammānupassī vā
kāyasmim viharati

or he lives contemplating the arising and
passing away of phenomena in the body

Atthi kāyo'ti vā pana'ssa
sati paccupatthitā hoti.

or the mindfulness that 'There is only
this the body' is now clearly established
in him.

Yāvadeva ñāṇamattāya
patissatimattāya anissito ca viharati
na ca kiñci loke upādiyati.

just enough for knowledge into reality
and just enough for mindfulness and he
remains completely detached, clinging
to nothing in the world'.

Evampi, bhikkhave, bhikkhū
kāye kāyānupassī viharati.

Monks, thus indeed, a monk lives
practising body-contemplation in the
body."



NINE CEMETERY CONTEMPLATIONS

Puna ca param, bhikkhave, bhikkhū
seyyathā'pi passeyya sarīraṃ
sīvathikāya chadditaṃ,

"Again monks, even as a monk were
seeing a body (corpse), (which is)
discarded in the cemetery

Ekā'hamataṃ vā, dvī'hamataṃ vā,
tī'hamataṃ vā
uddhumātakam vinīlakam
vipubbakajātaṃ;

dead for one day, or for two days,
or for three days,
swollen, ugly blue, (and) festering.

So imameva kāyaṃ upasaṃharati,
ayaṃ'pi kho kāyo

Then if he were to reflect upon this and
compare it with his own body thus:

Evam dhammo, evam bhāvī, etaṃ
anatīto'ti.

'This body of mine indeed is of the
same nature, it will become as such, not
being able to transcend this condition.'

Iti ajjhataṃ vā kāye
kāyānupassī viharati,

Thus he lives practising, internally,
contemplation in the body;

Bahiddhā vā kāye kāyānupassī
viharati,

or practising, externally, body-
contemplation in the body,

**Ajjhattabahiddhā vā kāye
kāyānupassī viharati,**

or practising, internally and externally
body-contemplation in the body;

**Samudayadhammānupassī vā
kāyasmim viharati,**

or he lives contemplating the arising of
phenomena in the body

**Vayadhammānupassī vā
kāyasmim viharati,**

or he lives contemplating the passing
away of phenomena in the body;

**Samudayavayadhammānupassī vā
kāyasmim viharati,**

or he lives contemplating the arising and
passing away of phenomena in the body.

**Atthi kāyo'ti vā panassa sati
paccupaṭṭhitā hoti,**

or the mindfulness that 'There is only
this the body' is now clearly established
in him.

**Yāvadeva ñāṇamattāya
patissatimattāya anissito ca viharati,
na ca kiñci loke upādiyati,**

just enough for knowledge into reality
and just enough for mindfulness and he
remains completely detached, clinging
to nothing in the world.

**Evampi kho bhikkhave, bhikkhū
kāye kāyānupassī viharati,**

Monks, thus indeed a monk lives
practising body-contemplation in the
body."

* * * * *

**Puna ca param, bhikkhave, bhikkhū
seyyathā'pi passeyya sarīraṃ**

"Again monks, even as a monk were
seeing a body (corpse), (which is)

Sīvathikāya chaḍḍitaṃ,

discarded in the cemetery

Kākehi vā khajjamānaṃ,

being devoured by crows,

Gijjhehi vā khajjamānaṃ,

being devoured by vultures,

Kulalehi vā khajjamānaṃ,

being devoured by hawks,

Suvānehi vā khajjamānaṃ,

being devoured by dogs,

Sigālehi vā khajjamānaṃ,

being devoured by jackals,

**Vividhehi vā pāṇakajātehi
khajjamānaṃ,**

or being devoured by various kinds of
small creatures,



So imameva kāyaṃ upasaṃharati,
ayaṃ'pi kho kāyo

Then if he were to reflect upon this and
compare it with his own body thus:

Evam dhammo, evaṃ bhāvi, etaṃ
anatito'ti.

'This body of mine indeed is of the
same nature, it will become as such not
being able to transcend this condition.'

Iti ajjhattaṃ vā kāye kāyānupassī
viharati,

Thus he lives practising, internally,
body-contemplation in the body;

Bahiddhā vā kāye kāyānupassī
viharati,

or practising, externally, body-
contemplation in the body;

Ajjhattabahiddhā vā kāye
kāyānupassī viharati,

or practising, internally and externally,
body-contemplation in the body;

Samudayadhammānupassī vā
kāyasmim viharati,

or he lives contemplating the arising of
phenomena in the body;

Vayadhammānupassī vā kāyasmim
viharati,

or he lives contemplating the passing
away of phenomena in the body;

Samudayavayadhammānupassī vā
kāyasmim viharati.

or he lives contemplating the arising and
passing away of phenomena in the body.

Atthi kāyo'ti vā pan'assa
sati paccupaṭṭhitā hoti,

Or the mindfulness that 'There is only
this the body' is now clearly established
in him

Yāvadeva ñāṇamattāya
patissatimattāya anissito ca viharati,
na ca kiñci loke upādiyati

just enough for knowledge into reality
(insight) and just enough for mindfulness
and he remains completely detached,
clinging to nothing in the world.

Evampi kho bhikkhave, bhikkhū
kāye kāyānupassī viharati.

Monks, thus indeed, a monk lives practi-
sing body-contemplation in the body."

* * * * *

Puna ca paraṃ, bhikkhave, bhikkhū
seyyathā'pi passeyya sarīraṃ

"Again monks, even as a monk were
seeing a body (corpse), (which is)

Sivathikāya chaḍḍitaṃ,

discarded in the cemetery,

Atṭhisāṅkhalikaṃ

reduced to a skeleton,

**Samamsalohitaṃ
nahārusambandhaṃ**

held together by the sinews with some
flesh and blood adhering to it;

**So imameva kāyaṃ upasaṃharati,
ayaṃ'pi kho kāyo**

then if he were to reflect upon this and
compare it with his own body thus:-

**Evaṃ dhammo, evaṃ bhāvi, etaṃ
anatīto'ti.**

'This body of mine indeed is of the
same nature, it will become as such, not
being able to transcend this condition.'

**Iti ajjhataṃ vā kāye kāyānupassī
viharati,**

Thus he lives practising, internally body-
contemplation in the body;

**Bahiddhā vā kāye kāyānupassī
viharati,**

or practising, externally, body-
contemplation in the body;

**Ajjhattabahiddhā vā kāye
kāyānupassī viharati,**

or practising, internally and externally,
body-contemplation in the body;

**Samudayadhammānupassī vā
kāyasmim viharati,**

or he lives contemplating the arising of
phenomena in the body;

**Vayadhammānupassī vā
kāyasmim viharati**

or he lives contemplating the passing
away of phenomena in the body;

**Samudayavayadhammānupassī vā
kāyasmim viharati.**

or he lives contemplating the arising and
passing away of phenomena in the body.

**Atthi kāyo'ti vā pan'assa
sati paccupaṭṭhitā hoti,**

Or the mindfulness that 'There is only
this the body' is now clearly established
in him,

**Yāvadeva ñāṇamattāya
patissatimattāya anissito ca viharati,
na ca kiñci loke upādiyati.**

just enough for knowledge into reality
(insight) and just enough for mindfulness,
and he remains completely detached,
clinging to nothing in the world'.

**Evampi kho bhikkhave, bhikkhū
kāye kāyānupassī viharati.**

Monks, thus indeed, a monk lives
practising body-contemplation in the
body."

* * * * *

Puna ca param, bhikkhave, bhikkhū
seyyathā'pi passeyya sarīraṃ

Sivathikāya chadditam,

Aṭṭhisāṅkhalikaṃ
nimmamsalohitamakkhittam
nahāru sambandham

So imameva kāyaṃ upasaṃharati,
ayam'pi kho kāyo

Evam dhammo, evam bhāvi, etaṃ
anatīto'ti

Iti ajjhataṃ vā kāye
kāyānupassī viharati

Bahiddhā vā kāye
kāyānupassī viharati

Ajjhattabahiddhā vā
kāye kāyānupassī viharati,

Samudayadhammānupassī vā
kāyasmim viharati,

Vayadhammānupassī vā
kāyasmim viharati,

Samudayavayadhammānupassī vā
kāyasmim viharati,

Atthi kāyo'ti vā pan'assa
satī paccupaṭṭhitā hoti

Yāvadeva ñāṇamattāya
patissatimattāya, anissito ca viharati,
na ca kiñci loke upādiyati.

“Monks, again, even as a monk were
seeing a body (corpse), (which is)

discarded in the cemetery,

reduced to a skeleton
blood smeared but fleshless
held together by the tendons;

Then if he were to reflect upon this and
compare it with his own body thus:-

‘This body of mine indeed is of the
same nature, it will become as such, not
being able to transcend this condition.’

Thus he lives practising, internally,
body-contemplation in the body;

or practising, externally,
body-contemplation in the body

or practising, internally and externally,
body-contemplation in the body;

or he lives contemplating the arising of
phenomena in the body;

or he lives contemplating the passing
away of phenomena in the body;

or he lives contemplating the arising and
passing away of phenomena in the
body.”

Or the mindfulness that ‘There is only
this the body.’ is now clearly established
in him

just enough for knowledge into reality
(insight) and just enough for mindfulness
and he remains completely detached,
clinging to nothing in the world.’

**Evampi kho bhikkhave, bhikkhū
kāye kāyānupassī viharati**

Monks, thus indeed, a monk lives
practising body-contemplation in the
body.”

* * * * *

**Puna ca param, bhikkhave, bhikkhū
seyyathā’pi passeyya sarīram**

“Monks, again, even as a monk were
seeing a body (corpse) (which is)

Sivathikāya chadditam,

discarded in the cemetery,

**Aṭṭhisāṅkhalikam,
apagatamaṃsalohitam, nahāru
sambandham,**

reduced to a skeleton, completely void
of flesh and blood, held together by the
tendons;

**So imameva kāyaṃ upasaṃharati,
ayam’pi kho kāyo**

Then if he were to reflect upon this and
compare it with his own body thus:-

**Evam dhammo, evam bhāvi, etaṃ
anatito’ti**

‘This body of mine indeed is of the
same nature, it will become as such, not
being able to transcend this condition.’

**Iti ajjhataṃ vā kāye
kāyānupassī viharati,**

Thus he lives practising, internally,
body-contemplation in the body;

**Bahiddhā vā kāye
kāyānupassī viharati**

or practising, externally,
body-contemplation in the body;

**Ajjhattabahiddhā vā kāye
kāyānupassī viharati,**

or practising, internally and externally,
body-contemplation in the body.

**Samudayadhammānupassī vā
kāyasmim viharati,**

Or he lives contemplating the arising of
phenomena in the body;

**Vayadhammānupassī vā
kāyasmim viharati,**

or he lives contemplating the passing
away of phenomena in the body;

**Samudayavayadhammānupassī vā
kāyasmim viharati,**

or he lives contemplating the arising and
passing away of phenomena in the body;

**Atthi kāyo’ti vā panassa
sati paccupaṭṭhitā hoti,**

or the mindfulness that ‘There is only this
the body’ is now clearly established in him

**Yāvadeva nāṇamattāya
patissatimattāya, anissito ca viharati,
na ca kiñci loke upādiyati.**

just enough for knowledge into reality
(insight) and just enough for mindfulness
and he remains completely detached,
clinging to nothing in the world.

**Evampi kho bhikkhave bhikkhu
kāye kāyānupassī viharati.**

Monks, thus indeed, a monk lives practi-
sing body-contemplation in the body.”

* * * * *

**Puna ca param, bhikkhave, bhikkhū
seyyathāpi passeyya sarīram**

“Monks, again, even as a monk were
seeing a body (corpse) (which is)

Sivathikāya chaḍḍitaṃ

discarded in the cemetery,

**Aṭṭhikāni apagata nahāru
sambandhāni**

reduced to loose bones without tendons
held together

Disāvidisāsu-vikkhittāni,

scattered in all directions

**Aññena hatthaṭṭhikam, aññena
pādaṭṭhikam,**

here bones of the hand, here bones of
the foot,

**Aññena jaṅghaṭṭhikam, aññena
ūraṭṭhikam,**

here bones of the shin, here bones of
the thigh,

**Aññena kaṭṭhikam, aññena
piṭṭhikaṇṭakaṭṭhikam,**

here bones of the pelvis (hips), here
bones of the spine,

**Aññena phāsukaṭṭhikam, aññena
uraṭṭhikam,**

here bones of the rib, here bones of the
chest,

**Aññena bāhuṭṭhikam, aññena
aṃsaṭṭhikam,**

here bones of the arm, here bones of the
shoulder,

**Aññena gīvaṭṭhikam, aññena
hanuṭṭhikam,**

here bones of the neck, here bones of
the chin,

**Aññena dantaṭṭhikam, aññena
sīsakātāham.**

here bones of the teeth, here bones of
the skull.

**So imameva kāyaṃ upasaṃharati,
ayaṃ’pi kho kāyo**

Then if he were to reflect upon this and
compare it with his own body thus:



**Evam dhammo, evaṃ bhāvi, etaṃ
anatīto'ti**

‘This body of mine indeed is of the
same nature. It will become as such, not
being able to transcend this condition.’

**Iti ajjhataṃ vā kāye kāyānupassī
viharati,**

Thus he lives practising, internally,
body-contemplation in the body;

**Bahiddhā vā kāye kāyānupassī
viharati,**

or practising, externally, body
contemplation in the body;

**Ajjhattabahiddhā vā kāye
kāyānupassī viharati,**

or practising, internally and externally,
body-contemplation in the body;

**Samudayadhammānupassī vā
kāyasmim viharati,**

or he lives contemplating the arising of
phenomena in the body;

**Vayadhammānupassī vā
kāyasmim viharati,**

or he lives contemplating the passing
away of phenomena in the body.

**Samudayavayadhammānupassī vā
kāyasmim viharati.**

or he lives contemplating the arising and
passing away of phenomena in the body;

**Atthi kāyo'ti vā pan'assa
sati paccupaṭṭhitā hoti.**

or the mindfulness that ‘There is only
this the body’ is now clearly established
in him

**Yāvadeva ñāṇamattāya
patissatimattāya anissito ca viharati,
na ca kiñci loke upādiyati.**

just enough for knowledge into reality
(insight) and just enough for mindfulness,
and he remains completely detached,
clinging to nothing in the world.

**Evampi kho bhikkhave, bhikkhū
kāye kāyānupassī viharati.**

Monks, thus indeed, a monk lives practis-
ing body-contemplation in the body.”

* * * * *

**Puna ca param, bhikkhave, bhikkhū
seyyathāpi passeyya sarīraṃ**

“Monks, again, even as a monk were
seeing a body (corpse), (which is)

Sivathikāya chadditaṃ,

discarded in the cemetery,

**Aṭṭhikāni, setāni
saṅkhavaṇṇū'panibhāni,**

reduced to loose bones bleached to the
colour of shell-white

So imameva kāyaṃ upasaṃharati,
ayam'pi kho kāyo

Then if he were to reflect upon this and
compare it with his own body thus:-

Evam dhammo, evam bhāvi, etaṃ
anatito'ti

'This body of mine indeed is of the
same nature. It will become as such, not
being able to transcend this condition.'

Iti ajjhataṃ vā kāye
kāyānupassī viharati,

Thus he lives practising, internally,
body-contemplation in the body;

Bahiddhā vā kāye
kāyānupassī viharati,

or practising, externally,
body-contemplation in the body;

Ajjhattabahiddhā vā kāye
kāyānupassī viharati,

or practising, internally and externally,
body-contemplation in the body;

Samudayadhammānupassī vā
kāyasmim viharati

or he lives contemplating the arising of
phenomena in the body;

Vayadhammānupassī vā
kāyasmim viharati,

or he lives contemplating the
passing away of phenomena in the body;

Samudayavayadhammānupassī vā
kāyasmim viharati,

or he lives contemplating the arising and
passing away of phenomena in the body;

Atthi kāyo'ti vā pan'assa
sati paccupatthitā hoti,

or the mindfulness that 'There is only
this the body' is now clearly established
in him

Yāvadeva ñāṇamattāya,
patissatimattāya
anissito ca viharati, na ca kiñci loke
upādiyati,

just enough for knowledge into reality
(insight) and just enough for mindfulness
and he remains completely detached,
clinging to nothing in the world.

Evampi kho bhikkhave, bhikkhū
kāye kāyānupassī viharati,

Monks, thus indeed, a monk lives prac-
tising body-contemplation in the body

* * * * *

Puna ca param, bhikkhave, bhikkhū
seyyathāpi passeyya sarīraṃ

"Monks, again, even as a monk were
seeing a body (corpse) (which is)

Sivathikāya chadditaṃ

discarded in the cremation ground,



Atthikāni, puñjakitāni,
terovassikāni

reduced to bones , lying in scattered
heaps, over a year old

So imameva kāyaṃ upasaṃharati,
ayam'pi kho kāyo

Then if he were to reflect upon this and
compare it with his own body thus:-

Evam dhammo, evaṃ bhāvi, etaṃ
anatīto'ti

'This body of mine indeed is of the
same nature. It will become as such, not
being able to transcend this condition.'

Iti ajjhataṃ vā kāye
kāyānupassī viharati,

Thus he lives practising, internally,
body-contemplation in the body;

Bahiddhā vā kāye
kāyānupassī viharati,

or practising, externally,
body-contemplation in the body;

Ajjhattabahiddhā vā kāye
kāyānupassī viharati,

or practising, internally and externally,
body-contemplation in the body;

Samudayadhammānupassī vā
kāyasmim viharati,

or he lives contemplating the arising of
phenomena in the body;

Vayadhammānupassī vā
kāyasmim viharati,

or he lives contemplating the passing
away of phenomena in the body;

Samudayavayadhammānupassī vā
kāyasmim viharati,

or he lives contemplating the arising and
passing away of phenomena in the body;

Atthi kāyo ti vā pan'assa
sati paccupaṭṭhitā hoti,

or the mindfulness that 'There is only
this the body' is now clearly established
in him

Yāvadeva ñāṇamattāya
patissatimattāya anissito ca viharati,
na ca kiñci loke upādiyati.

just enough for knowledge (into reality)
and just enough for mindfulness, and he
remains completely detached, clinging
to nothing in the world.

Evampi kho bhikkhave, bhikkhū
kāye kāyānupassī viharati

Monks, thus indeed, a monk lives practis-
ing body-contemplation in the body."

* * * * *

**Puna ca param bhikkhave bhikkhū
seyyathāpi passeyya sarīraṃ**

“Monks, again, even as a monk were
seeing a body (corpse), (which is)

Sivathikāya chadditaṃ

discarded in the cemetery,

Atthikānī, pūtīni cuṇṇakajātāni

reduced to rotted bones, crumbling into
powder,

**So imameva kāyaṃ upasaṃharati,
ayaṃ’pi kho kāyo**

Then if he were to reflect upon this
and compare it with his own body thus:-

**Evaṃ dhammo, evaṃ bhāvi, etaṃ
anatīto’ti**

‘This body of mine indeed is of the same
nature, it will become as such, not being
able to transcend this condition.’

**Iti ajjahattaṃ vā kāye
kāyānupassī viharati,**

Thus he lives practising, internally,
body-contemplation in the body;

**Bahiddhā vā kāye
kāyānupassī viharati,**

or practising, externally,
body-contemplation in the body;

**Ajjhattabahiddhā vā kāye
kāyānupassī viharati,**

or practising, internally and externally,
body-contemplation in the body;

**Samudayaadhammānupassī vā
kāyasmim viharati**

or he lives contemplating the arising
of phenomena in the body;

**Vayadhammānupassī vā
kāyasmim viharati,**

or he lives contemplating the passing
away of phenomena in the body;

**Samudayaavayadhammānupassī vā
kāyasmim viharati,**

or he lives contemplating the arising and
passing away of phenomena in the body;

**Atthi kāyo’ti vā pan’assa
sati paccupaṭṭhitā hoti,**

or the mindfulness that ‘There is only
this the body’ is now clearly established
in him

**Yāvadeva ñāṇamattāya
patissatimattāya anissito ca viharati,
na ca kiñci loke upādiyati.**

just enough for knowledge into reality (in-
sight) and just enough for mindfulness and
he remains completely detached, clinging
to nothing in the world.’

**Evampi kho bhikkhave, bhikkhū
kāye kāyānupassī viharati.**

Monks, thus indeed, a monk lives practis-
ing body-contemplation in the body.”



CONTEMPLATION ON FEELING

**Kathañca, bhikkhave, bhikkhū
vedanāsu vedanānupassī viharati?**

“And Monks, how does a monk live practising feeling-contemplation in feelings?

Idha, bhikkhave bhikkhū

Monks, herein, a monk

**Sukhaṃ vedanaṃ⁴vediyamāno,
sukhaṃ vedanaṃ vediyāmī’ti
pajānāti.**

when experiencing a pleasant feeling, knows, ‘I am experiencing a pleasant feeling’

**Dukkhaṃ vedanaṃ vediyamāno,
dukkhaṃ vedanaṃ vediyāmī’ti
pajānāti.**

or when experiencing a painful feeling, knows ‘I am experiencing a painful feeling’;

**Adukkhamasukhaṃ vedanaṃ
vediyamāno, adukkhamasukhaṃ
vedanaṃ vediyāmī’ti pajānāti.**

or when experiencing a neutral feeling, knows, ‘I am experiencing a neutral feeling.’

**Sāmisam vā sukhaṃ vedanaṃ
vediyamāno, sāmisam
sukhaṃ vedanaṃ vediyāmī’ti
pajānāti.**

or when experiencing a pleasant feeling, connected with sensual things he knows, ‘I am experiencing a pleasant feeling connected with sensual things’;

**Nirāmisam vā sukhaṃ vedanaṃ
vediyamāno, nirāmisam
sukhaṃ vedanaṃ vediyāmī’ti
pajānāti.**

or when experiencing a pleasant feeling connected with spiritual things he knows, ‘I am experiencing a pleasant feeling connected with spiritual things’;

**Sāmisam vā dukkhaṃ vedanaṃ
vediyamāno, sāmisam
dukkhaṃ vedanaṃ vediyāmī’ti
pajānāti,**

or when experiencing a painful feeling connected with sensual things he knows, ‘I am experiencing a painful feeling connected with sensual things’;

**Nirāmisam vā dukkhaṃ vedanaṃ
vediyamāno, nirāmisam
dukkhaṃ vedanaṃ
vediyāmī’ti pajānāti;**

or when experiencing a painful feeling, connected with spiritual things he knows, ‘I am experiencing a painful feeling connected with spiritual things’;

Sāmisam vā adukkhamasukham
vedanam vediyamāno, sāmisam
adukkhamasukham, vedanam
vediyāmī'ti pajānāti;

or when experiencing a neutral feeling,
connected with sensual things he knows,
'I am experiencing a neutral feeling
connected with sensual things';

Nirāmisam vā adukkhamasukham
vedanam vediyamāno, nirāmisam
adukkhamasukham vedanam
vediyāmī'ti pajānāti;

or when experiencing a neutral feeling
connected with spiritual things he
knows, 'I am experiencing a neutral
feeling connected with spiritual things';

Iti ajjhataṃ vā vedanāsu
vedanānupassī viharati,

Thus he lives practising, internally,
feeling-contemplation in feelings;

Bahiddhā vā vedanāsu
vedanānupassī viharati,

or practising, externally,
feeling-contemplation in feelings;

Ajjhattabahiddhā vā vedanāsu
vedanānupassī viharati,

or practising, internally and externally
feeling-contemplation in feelings;

Samudayadhammānupassī vā
vedanāsu viharati,

or he lives contemplating the arising of
phenomena in the feelings;

Vayadhammanupassī vā
vedanāsu viharati,

or he lives contemplating the passing
away of phenomena in the feelings;

Samudayavayadhammānupassī vā
vedanāsu viharati,

or he lives contemplating the arising and
passing away of phenomena in the
feelings;

Atthi vedanā'ti vā pan'assa
sati paccupaṭṭhitā hoti

or the mindfulness that 'There is only this
the feeling' is now clearly established in
him

Yāvadeva ñaṇamattāya
patissatimattāya anissito ca
viharati, na ca kiñci
loke upādiyati,

just enough for knowledge into reality
(insight) and just enough for mindfulness,
and he remains completely detached,
clinging to nothing in the world.

Evam kho bhikkhave bhikkhū
vedanāsu vedanānupassī viharati.

Monks, thus indeed, a monk lives practis-
ing feeling-contemplation in the feelings."

* * * * *



CONTEMPLATION ON MIND

**Kathaṇca bhikkhave, bhikkhū
citte cittānupassī viharati?**

“And monks, how does a monk live practising mind-contemplation in the mind?”

Idha bhikkhave, bhikkhū

Monks, herein, a monk

**Sarāgaṃ vā cittaṃ, sarāgaṃ cittaṇ’ti
pajānāti, vītarāgaṃ vā cittaṃ,
vītarāgaṃ cittaṇ’ti pajānāti,**

knows the lust-affected mind, as lust-affected; or he knows the lust-free mind, as lust free;

**Sadosaṃ vā cittaṃ, sadosaṃ cittaṇ’ti
pajānāti, vītadosaṃ vā cittaṃ,
vītadosaṃ cittaṇ’ti pajānāti,**

or he knows the hate-affected mind, as hate-affected; or he knows the hate-free mind, as hate-free;

**Samohaṃ vā cittaṃ, samohaṃ
cittaṇ’ti pajānāti, vītamohaṃ vā
cittaṃ, vītamohaṃ cittaṇ’ti pajānāti,**

or he knows the delusion-affected mind as delusion-affected. He knows the delusion-free mind, as delusion-free;

**Saṅkhittaṃ vā cittaṃ saṅkhittaṃ
cittaṇ’ti pajānāti, vikkhittaṃ vā
cittaṃ, vikkhittaṃ cittaṇ’ti pajānāti,**

or he knows the contracted state of mind, as contracted; or he knows the distracted state of mind as distracted;

**Mahaggataṃ vā cittaṃ mahaggataṃ
cittaṇ’ti pajānāti, amahaggataṃ vā
cittaṃ amahaggataṃ cittaṇ’ti
pajānāti,**

or he knows the developed state of mind as developed; or he knows the undeveloped state of mind, as undeveloped;

**Sauttaraṃ vā cittaṃ, sauttaraṃ
cittaṇ’ti pajānāti, anuttaraṃ vā
cittaṃ anuttaraṃ
cittaṇ’ti pajānāti,**

or he knows the surpassable state of mind, as surpassable; or he knows the unsurpassable state of mind, as unsurpassable;

**Samāhitaṃ vā cittaṃ samāhitaṃ
cittaṇ’ti pajānāti, asaṃhitaṃ vā
cittaṃ asaṃhitaṃ
cittaṇ’ti pajānāti,**

or he knows the concentrated state of mind, as concentrated; or he knows the unconcentrated state of mind, as unconcentrated;

Vimuttaṃ vā cittaṃ vimuttaṃ
cittan'ti pajānāti, avimuttaṃ vā
cittaṃ, avimuttaṃ cittan'ti pajānāti,

or he knows the free mind, as freed; or
he knows the unfreed mind, as unfreed.

Iti ajjhataṃ vā citte
cittānupassī viharati,

Thus he lives practising, internally,
mind-contemplation in the mind;

Bahiddhā vā citte
cittānupassī viharati,

or practising, externally,
mind-contemplation in the mind;

Ajjhattabahiddhā vā citte
cittānupassī viharati,

or practising, internally and externally,
mind-contemplation in the mind;

Samudayadhammānupassī vā
cittasmiṃ viharati,

or he lives contemplating the
arising of phenomena in the mind;

Vayadhammānupassī vā
cittasmiṃ viharati,

or he lives contemplating the passing
away of phenomena in the mind;

Samudayavayadhammānupassī vā
cittasmiṃ viharati.

or he lives contemplating the arising and
passing away of phenomena in the mind.

Atthi cittan'ti vā pan'assa
sati paccupatthitā hoti,

or the mindfulness that 'There is only
this the mind' is now clearly established
in him;

Yāvadeva ñāṇamattāya
patissatimattāya anissito ca viharati,
na ca kiñci loke upādiyati,

just enough for knowledge into reality
(insight) and just enough for mindfulness,
and he remains completely detached,
clinging to nothing in the world'.

Evaṃ kho bhikkhave bhikkhū
citte cittānupassī viharati.

Monks, thus indeed, a monk lives practising
mind-contemplation in the mind."





CONTEMPLATION ON MIND-OBJECTS

NĪVARAṆA PABBAṀ - FIVE MENTAL HINDRANCES

**Kathaṇca, bhikkhave, bhikkhū
dhammesu dhammānupassī
viharati**

“And Monks, how does a monk live
practising mental-object-contemplation
in the mental-objects?

**Idha, bhikkhave, bhikkhū dhammesu
dhammānupassī viharati
pañcasu nīvaraṇesu**

Monks, herein, a monk lives practising
mental-object contemplation in mental-
objects of the five mental hindrances.

**Kathaṇca, bhikkhave, bhikkhū
dhammesu dhammānupassī
viharati, pañcasu nīvaraṇesu?**

And Monks, how does a monk live
practising mental-object contemplation
in mental-objects of the five mental
hindrances?

Idha bhikkhave bhikkhū

Monks, herein, a monk

**Santaṃ vā ajjhataṃ kāmacchandaṃ⁴⁵
atthi me ajjhataṃ kāmacchando’ti
pajānāti, asantaṃ vā ajjhataṃ
kāmacchandaṃ natthi me ajjhataṃ
kāmacchando’ti pajānāti,**

when sensual desire is present within,
the monk knows, ‘There is sensual
desire in me’ or when sensual desire is
absent within, he knows, ‘There is no
sensual desire in me’;

**Yathā ca anuppanna
kāmacchandassa uppādo hoti, taṇca
pajānāti, yathā ca uppanna
kāmacchandassa pahānaṃ hoti,
taṇca pajānāti,**

he knows how the arising of a non-
arisen sensual desire comes to be; he
knows how the discarding of an already
arisen sensual desire comes to be;

**Yathā ca pahīna
kāmacchandassa, āyatim
anuppādo hoti, taṇca pajānāti,**

and he knows how the non-arising in the
future of a discarded sensual desire
comes to be;

**Santaṃ vā ajjhataṃ vyāpādaṃ,⁴⁶
atthi me ajjhataṃ vyāpādo’ti
pajānāti, asantaṃ vā ajjhataṃ**

When ill-will is present within, the
monk knows, ‘There is ill-will in me’,
or when ill-will is absent

vyāpādaṃ natthi me ajjhattaṃ
vyāpādo'ti pajānāti,

within, he knows, 'There is no ill-will
in me',

Yathā ca anuppannassa vyāpādassa
uppādo hoti, tañca pajānāti,
yathā ca uppannassa vyāpādassa
pahānaṃ hoti, tañca pajānāti,

he knows how the arising of a non-
arisen ill-will comes to be; he knows
how the discarding of an already arisen
ill-will comes to be;

Yathā ca pahīnassa vyāpādassa
āyatim anuppādo hoti,
tañca pajānāti,

and he knows how the non-arising
in the future of a discarded ill-will
comes to be;

Santaṃ vā ajjhattaṃ thīnamiddhaṃ,⁴⁷
atthi me ajjhattaṃ thīnamiddhaṃ'ti
pajānāti, asantaṃ vā ajjhattaṃ
thīnamiddhaṃ, natthi me ajjhattaṃ
thīnamiddhaṃ'ti pajānāti,

When sloth and torpor are present
within, the monk knows, 'There is
sloth and torpor in me', or when sloth
and torpor are absent within, he knows,
'There is no sloth and torpor in me';

Yathā ca anuppannassa
thīnamiddhassa uppādo hoti, tañca
pajānāti, yathā ca uppannassa
thīnamiddhassa pahānaṃ hoti, tañca
pajānāti,

he knows how the arising of a non-
arisen sloth and torpor comes to be;
he knows how the discarding of an
already arisen sloth and torpor
comes to be;

Yathā ca pahīnassa thīnamiddhassa
āyatim anuppādo hoti,
tañca pajānāti,

and he knows how the non-arising
in the future of the discarded sloth
and torpor comes to be.

Santaṃ vā ajjhattaṃ uddhacca
kukkuccaṃ,⁴⁸ atthi me ajjhattaṃ
uddhaccakukkuccaṃ'ti pajānāti,

When restlessness and worry are
present within, the monk knows, 'There
is restlessness and worry in me';

Asantaṃ vā ajjhattaṃ uddhacca-
kukkuccaṃ, natthi me ajjhattaṃ
uddhacca-kukkuccaṃ'ti pajānāti,

or when restlessness and worry are
absent, he knows, 'There is no restless-
ness and worry in me';

Yathā ca anuppannassa uddhacca
kukkuccassa uppādo hoti,
tañca pajānāti,

he knows how the arising of a
non-risen restlessness and worry
comes to be;

Yathā ca uppannassa uddhacca
kukkuccassa pahānaṃ hoti,
tañca pajānāti,

he knows how the discarding of an
already arisen restlessness and worry
comes to be;

**Yathā ca pahīnassa uddhacca-
kukkuccassa āyatim anuppādo hoti
tañca pajānāti,**

and he knows how the non-arising in the
future of the discarded restlessness and
worry comes to be.

**Santaṃ vā ajjhataṃ vicikicchā,⁴⁹
atthi me ajjhataṃ vicikicchā'ti
pajānāti, asantaṃ vā ajjhataṃ
vicikicchā, natthi me ajjhataṃ
vicikicchā'ti pajānāti,**

When doubt is present within, the monk
knows, 'There is doubt in me',
or when doubt is absent within,
he knows, 'There is no doubt in me',

**Yathā ca anuppannāya vicikicchāya
uppādo hoti, tañca pajānāti, yathā ca
uppannāya vicikicchāya pahānaṃ
hoti, tañca pajānāti,**

he knows how the arising of a
non-arisen doubt comes to be;
he knows how the discarding of
an already arisen doubt comes to be;

**Yathā ca pahīnāya vicikicchāya
āyatim anuppādo hoti, tañca
pajānāti,**

and he knows how the non-arising in the
future of the discarded
doubt comes to be.

**Iti ajjhataṃ vā dhammesu
dhammānupassī viharati,**

Thus he lives practising, internally,
mental-object contemplation in mental-
objects;

**Bahiddhā vā dhammesu
dhammānupassī viharati,**

or practising, externally, mental-object
contemplation in mental-objects; or
practising,

**Ajjhattabahiddhā vā dhammesu
dhammānupassī viharati,**

internally and externally, mental-object
contemplation in mental-objects;

**Samudayadhammānupassī vā
dhammesu viharati,**

or he lives contemplating the arising of
phenomena in the mental-objects;

**Vayadhammānupassī vā
dhammesu viharati,**

or he lives contemplating the passing
away of phenomena in the mental-objects;

**Samudayavayadhammānupassī vā
dhammesu viharati,
atthi dhammā'ti vā panassa
sati paccupaṭṭhitā hoti,**

or he lives contemplating the arising and
passing away of phenomena in the
mental-objects; or the mindfulness that
'There is only this the mental-object' is
now clearly established in him,

**Yāvadeva ñāṇamattāya
patissatimattāya anissito ca viharati,**

just enough for knowledge (into reality)
and just enough for mindfulness, and he

na ca kiñci loke upādiyati,

remains completely detached, clinging to nothing in the world’.

Evampi kho bhikkhave, bhikkhū
dhammesu dhammānupassī viharati
pañcasu nīvaraṇesu.

Monks, thus indeed, a monk lives practising mental-object-contemplation in mental-objects of the five mental hindrances.”



THE FIVE AGGREGATES OF CLINGING

Puna ca param, bhikkhave, bhikkhū
dhammesu dhammānupassī viharati,
pañcasu upādānakkhandhesu,

“Monks, again, a monk lives practising mental-object-contemplation in mental-objects of the five aggregates of clinging.

Kathañca bhikkhave, bhikkhū
dhammesu dhammānupassī viharati
pañcasu upādānakkhandhesu?

And, how does a monk live practising mental-objects contemplation of the five aggregates of clinging?

Idha, bhikkhave, bhikkhū
iti rūpaṃ,
iti rūpassa samudayo,
iti rūpassa atthaṅgamo

Monks, herein, a monk reflects:
‘Thus is corporeality (material form),
thus is the arising of corporeality (and)
thus the passing away of corporeality’;

Iti vedanā,
iti vedanāya samudayo,
iti vedanāya atthaṅgamo

he reflects: ‘Thus is feeling,
thus is the arising of feeling
(and) thus the passing away of feeling’

Iti saññā,
iti saññāya samudayo,
iti saññāya atthaṅgamo

he reflects: ‘Thus is perception,
thus is the arising of perception and thus
the passing away of perception’

Iti saṅkhārā
iti saṅkhārānaṃ samudayo,
iti saṅkhārānaṃ atthaṅgamo

he reflects: ‘Thus are mental formations,
thus are the arising of mental formations,
and thus is passing away of mental formations’

Iti viññāṇaṃ,
iti viññāṇassa samudayo,
iti viññāṇassa atthaṅgamo,

he reflects: Thus is consciousness, thus
is the arising of consciousness and thus
the passing away of consciousness’.

**Iti ajjhataṃ vā dhammesu
dhammānupassī viharati,**

Thus he lives practising, internally,
mental-object-contemplation in mental-
objects;

**Bahiddhā vā dhammesu
dhammānupassī viharati**

or practising, externally, mental-objects
contemplation in mental-objects;

**Ajjhattabahiddhā vā dhammesu
dhammānupassī viharati,**

or practising, internally and externally,
mental-objects contemplation in
mental-objects;

**Samudayadhammānupassī vā
dhammesu viharati,**

or he lives contemplating the arising of
phenomena in the mental-objects;

**Vayadhammānupassī vā
dhammesu viharati,**

or he lives contemplating the passing
away of phenomena in the mental objects;

**Samudayavayadhammānupassī vā
dhammesu viharati,**

or he lives contemplating the arising
and passing away of phenomena in the
mental-objects;

**Atthi dhammā'ti vā pan'assa
sati paccupaṭṭhitā hoti,**

or the mindfulness that 'There is only
this the mental-objects is now clearly
established in him

**Yāvadeva ñāṇamattāya
patissatimattāya
anissito ca viharati,
na ca kiñci loke upādiyati,**

just enough for knowledge into reality
(insight) and just enough for mindfulness,
and he remains completely detached,
clinging to nothing in the world.

**Evam'pi kho bhikkhave,
bhikkhū dhammesu
dhammānupassī viharati
pañcasupādānakkhandhesu.**

Monks, thus, indeed, a monk lives
practising mental-object-contemplation
in mental-objects of the five aggregates
of clinging.





THE SIX INTERNAL AND EXTERNAL SENSE BASES

**Puna ca param, bhikkhave, bhikkhū
dhammesu dhammānupassī viharatī
chasu ajjhattika-bāhiresu
āyatanesu,**

**Kathañca, bhikkhave, bhikkhū
dhammesu dhammānupassī viharatī
chasu ajjhattika-bāhiresu
āyatanesu?**

**Idha, bhikkhave, bhikkhū
cakkhuñca pajānāti, rūpe ca pajānāti,
yañca tadubhayam paṭicca
uppijati saññojanam,
tañca pajānāti,**

**Yathā ca anuppannassa saññojanassa
uppādo hoti, tañca pajānāti,**

**Yathā ca uppannassa saññojanassa
pahānam hoti, tañca pajānāti,**

**Yathā ca pahīnassa saññojanassa
āyatim anuppādo hoti
tañca pajānāti,**

**Sotañca pajānāti, sadde ca pajānāti,
yañca tadubhayam paṭicca uppijati
saññojanam, tañca pajānāti,**

**Yathā ca anuppannassa saññojanassa
uppādo hoti, tañca pajānāti,**

**Yathā ca uppannassa saññojanassa
pahānam hoti, tañca pajānāti,**

“Monks, again, a monk lives practising mental-object contemplation in mental-objects of the six internal and the six external sense bases.

And how does a monk live practising mental-object contemplation in mental-objects of the six internal and the six external sense bases?

Monks, herein a monk knows the eye; he knows the visible forms; and he knows the fetter that arises based upon the interaction of both (eye and forms);

he knows how the arising of the non-arisen fetter comes to be;

he knows how the discarding of the already arisen fetter comes to be;

and he knows how the non-arising in the future of the discarded fetter comes to be.

He knows the ear; he knows the sounds; and he knows the fetter that arises based upon the interaction of both (ear and sounds);

he knows how the arising of the non-arisen fetter comes to be;

he knows how the discarding of the already arisen fetter comes to be;

**Yathā ca pahīnassa saññojanassa
āyatim anuppādo hoti
tañca pajānāti,**

and he knows how the non-arising
in the future of the discarded
fetter comes to be.

**Ghānañca pajānāti, gandhe ca
pajānāti, yañca tadubhayam paṭicca
uppajjati saññojanam tañca pajānāti,**

He knows the nose; he knows the
smells; and he knows the fetter that
arises based upon the interaction of both
(nose and smells);

**Yathā ca anuppannassa saññojanassa
uppādo hoti tañca pajānāti,**

he knows how the arising of the non-
arisen fetter comes to be;

**Yathā ca uppannassa saññojanassa
pahānam hoti tañca pajānāti,**

he knows how the discarding of the
already arisen fetter comes to be;

**Yathā ca pahīnassa saññojanassa
āyatim anuppādo hoti tañca
pajānāti,**

and he knows how the non-arising in the
future of the discarded fetter
comes to be,

**Jivhañca pajānāti, rase ca pajānāti,
yañca tadubhayam paṭicca uppajjati,
saññojanam tañca pajānāti,**

He knows the tongue; he knows the
tastes; and he knows the fetter that
arises based upon the interaction of both
(tongue and tastes);

**Yathā ca anuppannassa saññojanassa
uppādo hoti, tañca pajānāti,**

he knows how the arising of the
non-arisen fetter comes to be;

**Yathā ca uppannassa saññojanassa
pahānam hoti, tañca pajānāti,**

he knows how the discarding of the
already arisen fetter comes to be;

**Yathā ca pahīnassa saññojanassa
āyatim anuppādo hoti,
tañca pajānāti,**

and he knows how the non-arising in the
future of the discarded fetter comes to
be.

**Kāyañca pajānāti, phoṭṭhabbe ca
pajānāti, yañca tadubhayam paṭicca
uppajjati saññojanam tañca pajānāti,**

He knows the body; he knows the touches
(tactual impressions); and he knows the
fetter that arises based upon the
interaction of both (body and touches)

**Yathā ca anuppannassa saññojanassa
uppādo hoti, tañca pajānāti,**

he knows how the arising of
the non-arisen fetter comes to be;

**Yathā ca uppannassa saññojanassa
pahānam hoti, tañca pajānāti,**

he knows how the discarding of
the already arisen fetter comes to be;

**Yathā ca pahīnassa saññojanassa
āyatim anuppādo hoti, tañca
pajānāti,**

and he knows how the non-arising in the
future of the discarded fetter comes to
be.

**Manañca pajānāti, dhamme ca
pajānāti; yañca tadubhayaṃ paṭicca
uppajjati saññojanaṃ tañca pajānāti,**

He knows the mind; he knows the
mental-objects and he knows the fetter
that arises based upon the interaction
of both (mind and mental- objects);

**Yathā ca anuppannassa saññojanassa
uppādo hoti tañca pajānāti,**

he knows how the arising of
the non-arisen fetter comes to be;

**Yathā ca uppannassa saññojanassa
pahānaṃ hoti, tañca pajānāti,**

he knows how the discarding
of the already arisen fetter comes to be;

**Yathā ca pahīnassa saññojanassa
āyatim anuppādo hoti, tañca
pajānāti,**

and he knows how the non-arising
in the future of the discarded fetter
comes to be.

**Iti ajjhataṃ vā dhammesu
dhammānupassī viharati,**

Thus, he lives practising, internally,
mental-object contemplation in mental
objects;

**Bahiddhā vā dhammesu
dhammānupassī viharati,**

or practising, externally, mental objects
contemplation in mental objects;

**Ajjhattabahiddhā vā dhammesu
dhammānupassī viharati,**

or practising, internally and externally,
mental-object contemplation in mental
objects;

**Samudayadhammānupassī vā
dhammesu viharati,**

or he lives contemplating the arising
of phenomena in the mental objects;

**Vayadhammānupassī vā
dhammesu viharati,**

or he lives contemplating the passing
away of phenomena in the mental-objects;

**Samudayavayadhammānupassī vā
dhammesu viharati,**

or he lives contemplating the arising and
passing away of phenomena in the
mental-objects

**Atthi dhammāti vā pan'assa
sati paccupaṭṭhitā
hoti,**

Or the mindfulness that 'There is only
this the mental object' is now clearly
established in him

Yāvadeva ñāṇamattāya
patissatimattāya anissito ca viharati,
na ca kiñci loke upādiyati,

just enough for knowledge into reality
(insight) and just enough for mindful-
ness and he remains completely de-
tached, clinging to nothing in the world.

Evam'pi kho bhikkhave, bhikkhū
dhammesu dhammānupassī viharati,
chasu ajjhattikabāhiresu
āyatanesu.

Monks, thus, indeed, a monk lives
practising mental-object-contemplation
in mental objects of the six internal
and the six external sense bases".



THE SEVEN ENLIGHTENMENT FACTORS

Puna ca param bhikkhave, bhikkhū
dhammesu dhammānupassī viharati
sattasu bojjhaṅgesu.

"Monks, again, a monk lives practising
mental-object contemplation on the
mental-objects of the seven
Enlightenment Factors.

Kathaṇca bhikkhave, bhikkhū
dhammesu dhammānupassī
viharati sattasu bojjhaṅgesu?

And how does a monk live practising
mental-object contemplation in the
mental-objects of the seven
Enlightenment Factors?

Idha, bhikkhave, bhikkhū
santaṃ vā ajjhattaṃ
satisambojjhaṅgaṃ⁵⁰ atthi me
ajjhattaṃ satisambojjhaṅgo'ti
pajānāti,

Monks, herein,
When the Enlightenment Factor of
Mindfulness is present within, the monk
knows 'There is the Enlightenment
Factor of Mindfulness in me';

Asantaṃ vā ajjhattaṃ
satisambojjhaṅgaṃ
natthi me ajjhattaṃ
satisambojjhaṅgo'ti pajānāti,

or when the Enlightenment Factor of
Mindfulness is absent within, he knows,
'There is no Enlightenment Factor of
Mindfulness in me';

Yathā ca anuppannassa
satisambojjhaṅgassa uppādo
hoti taṇca pajānāti,
yathā ca uppannassa
satisambojjhaṅgassa bhāvanāya
pāripūrī hoti,
taṇca pajānāti,

he knows how the arising of the non
arisen Enlightenment Factor of
Mindfulness comes to be; he knows how
the perfection in the process of
development of the already arisen
Enlightenment Factor of Mindfulness
comes to be.

Santaṃ vā ajjhataṃ
dhammavicayasambojjhaṅgaṃ⁵¹
atthi me ajjhataṃ dhammavicaya
sambojjhaṅgo'ti pajānāti,

'When the Enlightenment Factor of
Investigation of Reality is present
within, the monk knows 'There is the
Enlightenment Factor of Investigation
of Reality in me';

Asantaṃ vā ajjhataṃ
dhammavicayasambojjhaṅgaṃ
natthi me ajjhataṃ dhammavica-
yasambojjhaṅgo'ti pajānāti

or when the Enlightenment Factor of
Investigation of Reality is absent within,
he knows, 'There is no Enlightenment
Factor of Investigation of Reality in me'

Yathā ca anuppannassa
dhammavicayasambojjhaṅgassa
uppādo hoti, tañca pajānāti,

he knows how the arising of the
non-arisen Enlightenment Factor of
Investigation of Reality comes to be;

Yathā ca uppannassa dhamma-
vicayasambojjhaṅgassa bhāvanāya
pāripūrī hoti, tañca pajānāti,

he knows how the perfection in
the process of development of the
already arisen Enlightenment Factor
of Investigation of Reality comes to be.

Santaṃ vā ajjhataṃ
viriyasambojjhaṅgaṃ⁵²
atthi me ajjhataṃ
viriyasambojjhaṅgo'ti pajānāti,

'When the Enlightenment Factor of
Self-Effort is present within, the monk
knows, 'There is the Enlightenment
Factor of Self-Effort in me';

Asantaṃ vā ajjhataṃ
viriyasambojjhaṅgaṃ
natthi me ajjhataṃ
viriyasambojjhaṅgo'ti pajānāti,

or when the Enlightenment Factor of
Self-Effort is absent within, he knows,
'There is no Enlightenment
Factor of Self-Effort in me';

Yathā ca anuppannassa
viriyasambojjhaṅgassa uppādo hoti
tañca pajānāti,

he knows how the arising of the
non-arisen Enlightenment Factor of
Self-Effort comes to be;

Yathā ca uppannassa
viriyasambojjhaṅgassa bhāvanāya
pāripūrī hoti,
tañca pajānāti,

he knows how the perfection in the
process of development of the already
arisen Enlightenment Factor of
Self-Effort comes to be.

Santaṃ vā ajjhataṃ
pītisambojjhaṅgaṃ⁵³
atthi me ajjhataṃ
pītisambojjhaṅgo'ti pajānāti,

'When the Enlightenment Factor of
Rapture is present within, the monk
knows, 'There is the Enlightenment
Factor of Rapture in me';

Asantaṃ vā ajjhataṃ
pītisambojjhaṅgaṃ,
natthi me ajjhataṃ
pītisambojjhaṅgo'ti pajānāti;

Yathā ca anuppannassa
pītisambojjhaṅgassa uppādo hoti
tañca pajānāti,

Yathā ca uppannassa
pītisambojjhaṅgassa bhāvanāya
pāripūrī hoti,
tañca pajānāti,

Santaṃ vā ajjhataṃ
passaddhisambojjhaṅgaṃ⁵⁴
atthi me ajjhataṃ passaddhi-
sambojjhaṅgo'ti pajānāti,

Asantaṃ vā ajjhataṃ
passaddhisambojjhaṅgaṃ
natthi me ajjhataṃ passaddhi-
sambojjhaṅgo'ti pajānāti,

Yathā ca anuppannassa passaddhi-
sambojjhaṅgassa uppādo hoti
tañca pajānāti,

Yathā ca uppannassa passaddhi-
sambojjhaṅgassa bhāvanāya
pāripūrī hoti,
tañca pajānāti,

Santaṃ vā ajjhataṃ
samādhisambojjhaṅgaṃ⁵⁵
atthi me ajjhataṃ samādhi-
sambojjhaṅgo'ti pajānāti,

Asantaṃ vā ajjhataṃ
samādhisambojjhaṅgaṃ,
natthi me ajjhataṃ samādhi-
sambojjhaṅgo'ti
pajānāti,

or when the Enlightenment Factor of
Rapture is absent within, he knows,
'There is no Enlightenment Factor
of Rapture in me';

he knows how the arising of the
non-arisen Enlightenment Factor of
Rapture comes to be;

he knows how the perfection in the
process of development of the
already arisen Enlightenment Factor
of Rapture comes to be.

'When the Enlightenment Factor of
Tranquility is present within, the monk
knows, 'There is the Enlightenment
Factor of Tranquility in me';

or when the Enlightenment Factor of
Tranquility is absent within, he knows,
'There is no Enlightenment Factor of
Tranquility in me';

he knows how the arising of the
non-arisen Enlightenment Factor of
Tranquility comes to be;

he knows how the perfection in
the process of development of the
already arisen Enlightenment Factor
of Tranquility comes to be.

'When the Enlightenment Factor of
Meditative Concentration is present
within the monk knows, 'There is the
Enlightenment Factor of Meditative
Concentration in me';

or when the Enlightenment Factor
of Meditative Concentration is absent
within, he knows, 'There is no
Enlightenment Factor of Meditative
Concentration in me';

**Yathā ca anuppannassa
samādhisambojjhaṅgassa uppādo
hoti tañca pajānāti,**

he knows how the arising of the
non-arisen Enlightenment Factor of
Meditative Concentration comes to be;

**Yathā ca uppannassa
samādhisambojjhaṅgassa bhāvanāya
pāripūrī hoti, tañca pajānāti,**

he knows how the perfection in the
process of development of the already
arisen Enlightenment Factor of
Meditative Concentration comes to be.

**Santaṃ vā ajjhataṃ
upekkhāsambojjhaṅgaṃ⁵⁶
atthi me ajjhataṃ upekkhā-
sambojjhaṅgo'ti pajānāti,**

'When the Enlightenment Factor of
Equanimity is present within, the monk
knows, 'There is the Enlightenment
Factor of Equanimity in me';

**Asantaṃ vā ajjhataṃ
upekkhāsambojjhaṅgaṃ
natthi me ajjhataṃ upekkhā-
sambojjhaṅgo'ti pajānāti,**

or when the Enlightenment Factor
of Equanimity is absent within,
he knows, 'There is no Enlightenment
Factor of Equanimity in me';

**Yathā ca anuppannassa upekkhā-
sambojjhaṅgassa uppādo hoti
tañca pajānāti,**

he knows how the arising of
the non-arisen Enlightenment Factor
of Equanimity comes to be;

**Yathā ca uppannassa upekkhā-
sambojjhaṅgassa bhāvanāya
pāripūrī hoti,
tañca pajānāti,**

he knows how the perfection in the
process of development of the already
arisen Enlightenment Factor of
Equanimity comes to be.

**Iti ajjhataṃ vā dhammesu
dhammānupassī viharati,**

'Thus he lives practising, internally,
mental-object contemplation in
mental-objects;

**Bahiddhā vā dhammesu
dhammānupassī viharati,**

or practising, externally mental-object
contemplation in mental-objects;

**Ajjhattabahiddhā vā dhammesu
dhammānupassī viharati,**

or practising, internally and externally,
mental-object contemplation in mental-
objects;

**Samudayadhammānupassī vā
dhammesu viharati,**

or he lives contemplating the arising
of phenomena in the mental-objects;

**Vayadhammānupassī vā
dhammesu viharati,**

or he lives contemplating the passing
away of phenomena in the mental-objects;

Samudayavayadhammānupassī vā
dhammesu viharati,

or he lives contemplating the arising and
passing of phenomena in the mental-
objects”.

Atthi dhammā’ti vā panassa
sati paccupatṭhitā hoti,
yāvadeva ñāṇamattāya
patissatimattāya
anissito ca viharati,
na ca kiñci loke upādiyati,

Or the mindfulness that ‘There is this
the mental object is now clearly estab-
lished in him just enough for knowledge
into reality (insight) and just enough for
mindfulness, and he remains completely
detached, clinging to nothing in the
world.

Evam’pi kho bhikkhave, bhikkhū
dhammesu dhammānupassī
viharati
sattasu bojjhaṅgesu.

Monks, thus, indeed, a monk lives
practising mental-object contemplation
in mental-objects of the Seven
Enlightenment Factors.”



THE FOUR NOBLE TRUTHS

Puna ca param, bhikkhave, bhikkhū
dhammesu dhammānupassī
viharati catusu ariyasaccesu.

“Monks, again, a monk lives practising
mental-object contemplation in mental-
objects of the Four Noble Truths.

Kathaṇca, bhikkhave, bhikkhū
dhammesu dhammānupassī
viharati catusu ariyasaccesu?

And how does a monk lives practising
mental-object contemplation in mental-
objects of the Four Noble Truths?

Idha, bhikkhave, bhikkhū idaṃ
dukkhaṃ’ti yathābhūtaṃ pajānāti,

Monks, herein a monk knows, as it
really is ‘This is Suffering.’

Ayaṃ dukkhasamudayo’ti
yathābhūtaṃ pajānāti,

He knows, as it really is, ‘This is the
Cause of Suffering.’

Ayaṃ dukkhanirodho’ti
yathābhūtaṃ pajānāti,

He knows, as it really is, ‘This is the
Cessation of Suffering.’”

Ayaṃ dukkhanirodhagāmini
paṭipadā'ti yathābhūtaṃ pajānāti.

He knows, as it really is 'This is the way
of practice leading to the cessation of
suffering.'



THE TRUTH OF SUFFERING

Katamañca, bhikkhave, dukkhaṃ
ariyasaccaṃ?

And, monks, what is the Noble Truth of
Suffering?

Jāti⁵⁷'pi dukkhā, jarā⁵⁸'pi dukkhā,
maraṇaṃ⁵⁹'pi dukkhaṃ,
soka parideva-dukkha-
domanassupāyāsā'pi dukkhā,

Birth is suffering. Ageing is suffering.
Death is suffering.
Grief, lamentation, pain, sadness and
despair are suffering.

Appiyehi sampayogo dukkho, piyehi
vippayogo dukkho, yampicchaṃ na
labhati tam'pi dukkhaṃ, saṅkhittena
pañcūpādānakkhandhā dukkhā.

Being attached to the unloved is
suffering. Being separated from the
loved is suffering. Not getting what one
wants is suffering. In short, the five
aggregates of grasping are suffering.

Katamā ca, bhikkhave, jāti?

And what, monks, is birth?

Yā tesam tesam sattānaṃ tamhi
tamhi sattanikāye jāti,
sañjāti, okkanti, nibbatti,
abhinibbatti,
khandhānaṃ pātubhāvo,
āyatanānaṃ paṭilābho,

The birth of different kinds of beings,
in the various realms of sentient
existence, their being born, their
origination, their being conceived, their
coming into existence, the manifestation
of their aggregates of being, the
acquisition of the sense-bases,

Ayaṃ vuccati bhikkhave, jāti.

This, monks, is called birth.

Katamā ca, bhikkhave, jarā?

And, what, monks, is ageing?

Yā tesam tesam sattānaṃ tamhi
tamhi sattanikāye jarā jīraṇatā
khandiccaṃ pāliccaṃ valittacatā
āyuno saṃhāni,
indriyānaṃ paripāko,

The ageing of different kinds of beings in
the various realms of sentient existence,
they are aged, frail, grey and wrinkled the
declining of their life-force, the
wearing out of their sense faculties,

Ayaṃ vuccati, bhikkhave, jarā.

This, monks, is called old age.

Katamañ ca, bhikkhave, maraṇaṃ?

Now, what, monks, is death?

**Yā tesam tesam sattānaṃ tamhā
tamhā sattanikāyā cuti, cavanatā,
bhedo, antaradhānaṃ,
maccumaraṇaṃ kālakiriyaṃ,
khandhānaṃ bhedo, kalebarassa
nikkhepo, jīvitindriyassa upacchedo,**

The departing of different kinds of beings in the various realms of sentient existence, their leaving, their removal, disappearance, demise, passing away, decease, dissolution of the aggregates and discarding of the body, the destruction of faculty of life.

Idaṃ vuccati, bhikkhave maraṇaṃ

This, monks, is called death.

Katamo ca, bhikkhave, soko?

Now what, monks, is grief?

**Yo kho, bhikkhave,
aññataraññatarena vyasanena
samannāgatassa
aññataraññatarena dukkha
dhammena phutṭhassa soko socanā
socitattaṃ, anto soko, anto parisoko,**

The grief arising from this or that loss, or this or that adversity which one encounters, the grieving, the sorrowful state, inner distress, inner mental affliction.

Ayaṃ vuccati, bhikkhave, soko.

This, monks, is called grief.

Katamo ca, bhikkhave, paridevo?

Now, what, monks, is lamentation?

**Yo kho, bhikkhave,
aññataraññatarena vyasanena
samannāgatassa aññataraññatarena
dukkhadhammena phutṭhassa ādevo,
paridevo, ādevanā, paridevanā,
ādevitattaṃ,
paridevitattaṃ,**

The lamentation arising from this or that loss, or this or that adversity which one encounters, the wail, the lament, the act of wailing and lamenting, the state of wailing and lamenting.

Ayaṃ vuccati bhikkhave, paridevo.

This, monks, is called lamentation

Katamañca, bhikkhave, dukkhaṃ?

Now, what, monks, is pain?

**Yaṃ kho, bhikkhave, kāyikaṃ
dukkhaṃ, kāyikaṃ asātaṃ,
kāyasamphassaṃ dukkhaṃ,
asātaṃ vedayitaṃ,**

Monks, whatsoever there is of bodily pain, bodily unpleasant sensation, the painful and unpleasant feeling produced by bodily contact.



Idaṃ vuccati, bhikkhave, dukkhaṃ.

This, monks, is called pain.

Katamañca, bhikkhave, domanassaṃ.

Now, what, monks, is sadness?

**Yaṃ kho, bhikkhave, cetasikaṃ
dukkhaṃ cetasikaṃ asātaṃ,
manosamphassaṃ dukkhaṃ,
asātaṃ vedayitaṃ,**

Monks, whatsoever there is of mental pain, inner unpleasantness, the painful and unpleasant feeling occasioned by mental unpleasant feeling occasioned by mental contact.

**Idaṃ vuccati, bhikkhave,
domanassaṃ.**

This, monks, is called sadness.

Katamo ca bhikkhave, upāyāso?

Now, what, monks, is despair?

**Yo kho, bhikkhave,
aññataraññatarena vyasanena
samannāgatassa
aññataraññatarena dukkha-
dhammena phuṭṭhassa āyāso,
upāyāso, āyāsitaṃ, upāyāsitaṃ**

Whatsoever inner distress there is for this or that loss, or this or that adversity which one encounters, despondency, dejection, the despondent and dejected states of mind.

Ayaṃ vuccati, bhikkhave, upāyāso.

This, monks, is called despair.

**Katamo ca, bhikkhave appiyehi
sampayogo dukkho?**

And what, monks, is being attached to the unloved is suffering?

**Idha bhikkhave yassa te honti
anittā, akantā, amanāpā, rūpā,
saddā, gandhā, rasā, phoṭṭhabbā
dhammā, ye vā panassa te honti
anattakāmā, ahitakāmā
aphāsukāmā ayogakkhemakāmā**

Here, whoever has unwanted, disliked, unpleasant sight-objects, sounds, smells, tastes, tangibles or mind-objects or whoever encounters ill-wishers, wishers of harm, of discomfort, of insecurity

**Yā tehi saddhiṃ saṅgati samāgamo
samodhānaṃ missibhāvo,**

with whom they have concourse, intercourse, connection, union,

**Ayaṃ vuccati bhikkhave appiyehi
sampayogo dukkho.**

that, monks, is called being attached to the unloved, is suffering.

**Katamo ca bhikkhave piyehi
vippayogo dukkho?**

And what is being separated from the loved is suffering?

**Idha bhikkhave, yassa te honti
itṭhā kantā manāpā rūpā saddā
gandhā rasā phoṭṭhabbā dhammā,**

Here, whoever has what is wanted, liked,
pleasant sight-objects, sounds, smells,
tastes, tangibles or mind-objects,

**Ye vā panassa te honti
atthakāmā hitakāmā phāsukāmā
yogakkhemakāmā, mātā vā, pitā vā,
bhātā vā, bhaginī vā, mittā vā,
amaccā vā, ñātisālohitā vā,**

or whoever encounters well-wishers,
wishers of good, of comfort, of
security, mother or father, or brother or
sister or younger kinsmen, or friends or
colleagues, or blood-relations,

**Yā tehi saddhiṃ asaṅgati asamāgamo
asamodhānaṃ amissibhāvo,**

and then is deprived of such concourse,
intercourse, connection, union,

**Ayaṃ vuccati bhikkhave piyehi
vippayogo dukkho,**

that, monks, is called being separated
from the loved, is suffering.

**Katamañca bhikkhave yampiccham
na labhati tampi dukkham**

Now, what, monks, is suffering for not
getting what one wishes?

**Jātidhammānaṃ bhikkhave sattānaṃ
evaṃ icchā uppajjati aho vata mayaṃ
na jātidhammā assāma,**

Monks, for beings who are subject to
birth, this wish arises:- ‘Oh! That we
were not subject to birth!

**Na ca vata no jāti āgaccheyyā’ti, na
kho panetaṃ icchāya pattabbam
idampi yampiccham na labhati
tampi dukkham,**

Oh! That no new birth were to come
upon us!’ But this cannot be got merely
by wishing it this way; and for not get-
ting thus, what one wishes, is suffering.

**Jarādhammānaṃ bhikkhave
sattānaṃ evaṃ icchā uppajjati aho
vata mayaṃ na jarādhammā assāma,**

Monks, for beings who are subject to
old age, this wish arises:- ‘Oh! That we
were not subject to old age!

**Na ca vata no jarā āgaccheyyā’ti
na kho panetaṃ icchāya pattabbam
idampi yampiccham na labhati tampi
dukkham.**

Oh! That no old age were to come upon
us!’ But this cannot be got merely by
wishing it this way; and for not getting
thus, what one wishes, is suffering”.

**Vyādhidhammānaṃ bhikkhave
sattānaṃ evaṃ icchā uppajjati, aho
vata mayaṃ na vyādhidhammā
assāma**

Monks, for beings who are subject to
diseases, this wish arises:- ‘Oh! That we
were not subject to diseases!

**Na ca vata no vyādhī āgaccheyyāti
na kho panetaṃ icchāya pattabbam,**

Oh! That no disease were to come upon
us!’ But this cannot be got merely by

**Idam'pi yampicchaṃ na labhati
tampi dukkhaṃ.**

**Maraṇadhammānaṃ bhikkhave
sattānaṃ evaṃ icchā uppajjati,
aho vata mayaṃ na maraṇadhammā
assāma,**

**Na ca vata no maraṇaṃ
āgaccheyyā'ti, na kho panetaṃ
icchāya pattabbaṃ, idampi
yampicchaṃ na labhati tampi
dukkhaṃ,**

**Sokaparidevadukkhadomanassupāyāsa
dhammānaṃ bhikkhave
sattānaṃ evaṃ icchā uppajjati, aho
vata mayaṃ na sokaparidevadukkhā
domanassupāyāsa dhammā assāma,**

**Na ca vata no sokaparidevadukkhā
domanassupāyāsā āgaccheyyan'ti
na kho panetaṃ icchāya pattabbaṃ,
idampi yampicchaṃ na labhati tampi
dukkhaṃ.**

**Katame ca bhikkhave saṅkhittena
pañcūpādānakkhandhā dukkhā
seyyathidaṃ,**

**Rūpūpādānakkhandho,
vedanūpādānakkhandho,
saññūpādānakkhandho,
saṅkhārūpādānakkhandho,
viññāṇūpādānakkhandho,**

**Ime vuccanti bhikkhave
saṅkhittena
pañcūpādānakkhandhā dukkhā**

**Idaṃ, vuccati bhikkhave dukkhaṃ
ariyasaccaṃ.**

wishing in this way; and for not getting
thus, what one wishes, is suffering.

Monks, for beings who are subjected to
death this wish arises: 'Oh! That we
were not subject to death!

Oh! That no death were to come upon
us!' But this cannot be got merely by
wishing it this way; and for not getting
thus, what one wishes, is suffering".

Monks, for beings who are subject to
grief, lamentation, pain, sadness and
despair this wish arises: 'Oh! That we
were not subject to grief, lamentation,
pain, anguish and despair!

Oh! That no grief, lamentation, pain,
anguish and despair were to come upon
us!' But this cannot be got merely by
wishing it this way; and for not getting
thus, what one wishes is suffering.

Now, what monks, is briefly, the five
aggregates of clinging are suffering?
They are, namely,

the corporeality-aggregate of clinging, the
feeling-aggregate of clinging,
the perception-aggregate of clinging, the
mental formations-aggregate of clinging,
the consciousness-aggregate of clinging,

these, monks, are called
'Briefly, the five aggregates of
clinging are suffering'.

This, monks, is called the
Noble Truth of Suffering".

* * * * *



CAUSE OF SUFFERING

**Katamañca bhikkhave dukkha-
samudayaṃ ariyasaccaṃ
yāyaṃ taṇhā, ponobhavikā
nandirāgasahagatā tatra
tattrābhinandinī,
seyyathīdam,**

**Kāmatanḥā, bhavatanḥā,
vibhavanḥā
sā kho panesā bhikkhave taṇhā
kattha uppajjamānā uppajjati
kattha nivisaṃmānā nivisati**

**Yaṃ loke piyarūpaṃ sātārūpaṃ
etthesā taṇhā uppajjamānā
uppajjati,
ettha nivisaṃmānā nivisati**

**Kiñca loke piyarūpaṃ sātārūpaṃ
etthesā taṇhā uppajjamānā
uppajjati, ettha nivisaṃmānā nivisati**

**Cakkhum loke piyarūpaṃ
sātārūpaṃ etthesā taṇhā
uppajjamānā uppajjati,
ettha nivisaṃmānā nivisati**

**Sotaṃ loke piyarūpaṃ sātārūpaṃ
etthesā taṇhā uppajjamānā
uppajjati, ettha nivisaṃmānā nivisati**

**Ghāṇaṃ loke piyarūpaṃ
sātārūpaṃ, etthesā taṇhā
uppajjamānā uppajjati,
ettha nivisaṃmānā nivisati,**

“And, monks, what is the Noble Truth of the Cause of Suffering?

It is this craving which brings about fresh rebirth, is involved in pleasure and lust and which finds delight, ever afresh, now here and now there; namely,

the craving for sensual pleasure, craving for continued existence (and) craving for non-existence.

But, monks, where does this craving find it congenial to arise, where does it find it congenial to take roots?

Whatever delightful and pleasurable things there are in this world, therein this craving finds it congenial to arise, therein finds it congenial to take roots.

And, what are the delightful and pleasurable things in the world in which this craving finds it congenial to arise and take roots?

Eye, in this world, is the delightful and pleasurable thing. Herein, this craving finds it congenial to arise and to take roots.

Ear, in this world, is the delightful and pleasurable thing. Herein, this craving finds it congenial to arise and to take roots.

Nose, in this world, is the delightful and pleasurable thing. Herein, this craving finds it congenial to arise and to take roots.

**Jivhā loke piyarūpaṃ sātārūpaṃ,
etthesā taṇhā uppajjamānā
uppajjati, ettha nivisaṃānā nivisati.**

Tongue, in this world, is the delightful and pleasurable thing. Herein, this craving finds it congenial to arise and to take roots.

**Kāyo loke piyarūpaṃ sātārūpaṃ
etthesā taṇhā uppajjamānā uppajjati,
ettha nivisaṃānā nivisati.**

Body, in this world, is the delightful and pleasurable thing. Herein, this craving finds it congenial to arise and to take roots.

**Mano loke piyarūpaṃ sātārūpaṃ,
etthesā taṇhā uppajjamānā uppajjati,
ettha nivisaṃānā nivisati,**

Mind, in this world, is the delightful and pleasurable thing. Herein, this craving finds it congenial to arise and to take roots.

**Rūpā loke piyarūpaṃ sātārūpaṃ,
etthesā taṇhā uppajjamānā
uppajjati, ettha nivisaṃānā nivisati.**

Visible forms, in this world, are the delightful and pleasurable things. Herein, this craving finds it congenial to arise and to take roots.

**Saddā loke piyarūpaṃ sātārūpaṃ,
etthesā taṇhā uppajjamānā
uppajjati, ettha nivisaṃānā nivisati,**

Sounds, in this world are the delightful and pleasurable things. Herein, this craving finds it congenial to arise and to take roots.

**Gandhā loke piyarūpaṃ sātārūpaṃ,
etthesā taṇhā uppajjamānā uppajjati,
ettha nivisaṃānā nivisati,**

Smells, in this world, are the delightful and pleasurable things. Herein, this craving finds it congenial to arise and to take roots.

**Rasā loke piyarūpaṃ sātārūpaṃ,
etthesā taṇhā uppajjamānā uppajjati,
ettha nivisaṃānā nivisati,**

Tastes, in this world, are the delightful and pleasurable things. Herein, this craving finds it congenial to arise and to take roots.

**Phoṭṭhabbā loke piyarūpaṃ
sātārūpaṃ, etthesā taṇhā
uppajjamānā uppajjati,
ettha nivisaṃānā nivisati,**

Bodily contacts, in this world, are the delightful and pleasurable things. Herein, this craving finds it congenial to arise and to take roots.

**Dhammā loke piyarūpaṃ
sātārūpaṃ, etthesā taṇhā
uppajjamānā uppajjati
ettha nivisaṃānā nivisati.**

Mental-objects in this world, are the delightful and pleasurable things. Herein, this craving finds it congenial to arise and to take roots.

**Cakkhuviññāṇaṃ loke piyarūpaṃ
sātarūpaṃ, etthesā taṇhā
uppajjamānā uppajjati,
ettha nivisaṃānā nivisati.**

Eye consciousness, in this world, is the delightful and pleasurable thing. Herein, this craving finds it congenial to arise and to take roots.

**Sotaviññāṇaṃ loke piyarūpaṃ
sātarūpaṃ, etthesā taṇhā
uppajjamānā uppajjati, ettha
nivisaṃānā nivisati.**

Ear consciousness, in this world, is the delightful and pleasurable thing. Herein, this craving finds it congenial to arise and to take roots.

**Ghānaviññāṇaṃ loke piyarūpaṃ
sātarūpaṃ, etthesā taṇhā
uppajjamānā uppajjati,
ettha nivisaṃānā nivisati.**

Nose consciousness, in this world, is the delightful and pleasurable thing. Herein, this craving finds it congenial to arise and to take roots.

**Jivhāviññāṇaṃ loke piyarūpaṃ
sātarūpaṃ, etthesā taṇhā
uppajjamānā uppajjati,
ettha nivisaṃānā nivisati.**

Tongue consciousness, in this world, is the delightful and pleasurable thing. Herein, this craving finds it congenial to arise and to take roots.

**Kāyaviññāṇaṃ loke piyarūpaṃ
sātarūpaṃ, etthesā taṇhā
uppajjamānā uppajjati,
ettha nivisaṃānā nivisati.**

Body consciousness, in this world, is the delightful and pleasurable thing. Herein, this craving finds it congenial to arise and to take roots.

**Manoviññāṇaṃ loke piyarūpaṃ
sātarūpaṃ etthesā taṇhā
uppajjamānā uppajjati,
ettha nivisaṃānā nivisati.**

Mind consciousness, in this world, is the delightful and pleasurable thing. Herein, this craving finds it congenial to arise and to take roots.

**Cakkhusamphasso loke piyarūpaṃ
sātarūpaṃ, etthesā taṇhā
uppajjamānā uppajjati,
ettha nivisaṃānā nivisati.**

Visual (sense) impression, in this world, is the delightful and pleasurable thing. Herein, this craving finds it congenial to arise and to take roots.

**Sotasamphasso loke piyarūpaṃ
sātarūpaṃ, etthesā taṇhā
uppajjamānā uppajjati,
ettha nivisaṃānā nivisati.**

Hearing impression, in this world, is the delightful and pleasurable thing. Herein, this craving finds it congenial to arise and to take roots.

**Ghānasamphasso loke piyarūpaṃ,
sātarūpaṃ, etthesā taṇhā
uppajjamānā uppajjati,
ettha nivisaṃānā nivisati.**

Smelling impression, in this world, is the delightful and pleasurable thing. Herein, this craving finds it congenial to arise and to take roots.

**Jivhāsamphasso loke piyarūpaṃ
sātarūpaṃ, etthesā taṇhā
uppañjamānā uppañjati,
ettha nivisaṃānā nivisati.**

Tasting impression, in this world, is the delightful and pleasurable thing. Herein, this craving finds it congenial to arise and to take roots.

**Kāyasamphasso loke piyarūpaṃ
sātarūpaṃ, etthesā taṇhā
uppañjamānā uppañjati,
ettha nivisaṃānā nivisati.**

Bodily contact (tactile) impression, in this world, is the delightful and pleasurable thing. Herein, this craving finds it congenial to arise and to take roots.

**Manosamphasso loke piyarūpaṃ
sātarūpaṃ, etthesā taṇhā
uppañjamānā uppañjati,
ettha nivisaṃānā nivisati.**

Mental impression, in this world, is the delightful and pleasurable thing. Herein, this craving finds it congenial to arise and to take roots.

**Cakkhusamphassajā vedanā loke
piyarūpaṃ sātarūpaṃ,
etthesā taṇhā uppañjamānā uppañjati,
ettha nivisaṃānā nivisati.**

Feeling born of the visual impression, in this world, is the delightful and pleasurable thing. Herein, this craving finds it congenial to arise and to take roots.

**Sotasamphassajā vedanā loke
piyarūpaṃ sātarūpaṃ, etthesā taṇhā
uppañjamānā uppañjati,
ettha nivisaṃānā nivisati.**

Feeling born of the hearing impression, in this world, is the delightful and pleasurable thing. Herein, this craving finds it congenial to arise and to take roots.

**Ghānasamphassajā vedanā loke
piyarūpaṃ sātarūpaṃ, etthesā
taṇhā uppañjamānā uppañjati,
ettha nivisaṃānā
nivisati.**

Feeling born of the smelling impression, in this world, is the delightful and pleasurable thing. Herein, this craving finds it congenial to arise and to take roots.

**Jivhāsamphassajā vedanā loke
piyarūpaṃ sātarūpaṃ,
etthesā taṇhā uppañjamānā
uppañjati, ettha nivisaṃānā nivisati.**

Feeling born of the tasting impression, in this world, is the delightful and pleasurable thing. Herein, this craving finds it congenial to arise and to take roots.

**Kāyasamphassajā vedanā loke
piyarūpaṃ sātarūpaṃ,
etthesā taṇhā uppañjamānā
uppañjati, ettha nivisaṃānā
nivisati.**

Feeling born of the bodily contact (tactile) impression, in this world, is the delightful and pleasurable thing. Herein, this craving finds it congenial to arise and to take roots.

**Manosamphassajā vedanā loke
piyarūpaṃ sātarūpaṃ,**

Feeling born of the mental impression, in this world, is the delightful and

etthesā taṇhā uppajjamānā
uppajjati, ettha nivisaṃmānā
nivisati.

pleasurable thing. Herein, this craving
finds it congenial to arise and to take
roots

Rūpasāññā loke piyarūpaṃ
sātarūpaṃ, etthesā taṇhā
uppajjamānā uppajjati,
ettha nivisaṃmānā nivisati,

Perception of visible-form in this
world, is the delightful and pleasurable
thing. Herein, this craving finds it con-
genial to arise and to take roots.

Saddasaññā loke piyarūpaṃ
sātarūpaṃ, etthesā taṇhā
uppajjamānā uppajjati,
ettha nivisaṃmānā nivisati.

Perception of sound, in this world, is
the delightful and pleasurable thing.
Herein, this craving finds it congenial
to arise and to take roots.

Gandhasaññā loke piyarūpaṃ
sātarūpaṃ, etthesā taṇhā
uppajjamānā uppajjati,
ettha nivisaṃmānā nivisati.

Perception of smell, in this world, is the
delightful and pleasurable thing.
Herein, this craving finds it congenial
to arise and to take roots.

Rasasaññā loke piyarūpaṃ
sātarūpaṃ, etthesā taṇhā
uppajjamānā uppajjati,
ettha nivisaṃmānā nivisati.

Perception of taste, in this world, is the
delightful and pleasurable thing.
Herein, this craving finds it congenial
to arise and to take roots.

Phoṭṭhabbasaññā loke piyarūpaṃ
sātarūpaṃ, etthesā taṇhā
uppajjamānā uppajjati,
ettha nivisaṃmānā nivisati.

Perception of bodily contact, in this
world, is the delightful and pleasurable
thing. Herein, this craving finds it con-
genial to arise and to take roots.

Dhammasaññā loke piyarūpaṃ
sātarūpaṃ, etthesā taṇhā
uppajjamānā uppajjati,
ettha nivisaṃmānā nivisati.

Perception of mental-objects, in this
world, is the delightful and pleasurable
thing. Herein, this craving finds it con-
genial to arise and to take roots.

Rūpasāñcetanā loke piyarūpaṃ
sātarūpaṃ, etthesā taṇhā
uppajjamānā uppajjati,
ettha nivisaṃmānā nivisati.

Volition for visible form, in this world,
is the delightful and pleasurable thing.
Herein, this craving finds it congenial
to arise and to take roots.

Saddasañcetanā loke piyarūpaṃ
sātarūpaṃ, etthesā taṇhā
uppajjamānā uppajjati,
ettha nivisaṃmānā nivisati.

Volition for sound, in this world, is the
delightful and pleasurable thing. Herein,
this craving finds it congenial
to arise and to take roots.

**Gandhasaṅcetanā loke piyarūpaṃ
sātarūpaṃ, etthesā taṇhā
uppañjamānā uppañjati,
ettha nivisaṃmānā nivisati.**

Volition for smell, in this world, is the delightful and pleasurable thing. Herein, this craving finds it congenial to arise and to take roots.

**Rasasaṅcetanā loke piyarūpaṃ
sātarūpaṃ, etthesā taṇhā
uppañjamānā uppañjati,
ettha nivisaṃmānā nivisati.**

Volition for taste, in this world, is the delightful and pleasurable thing. Herein, this craving finds it congenial to arise and to take roots.

**Phoṭṭhabbasaṅcetanā loke
piyarūpaṃ sātarūpaṃ,
etthesā taṇhā uppañjamānā
uppañjati, ettha nivisaṃmānā nivisati.**

Volition for bodily contact, in this world is the delightful and pleasurable thing. Herein, this craving finds it congenial to arise and to take roots.

**Dhammasaṅcetanā loke piyarūpaṃ
sātarūpaṃ, etthesā taṇhā
uppañjamānā uppañjati,
ettha nivisaṃmānā nivisati.**

Volition for mental objects, in this world, is the delightful and pleasurable thing. Herein, this craving finds it congenial to arise and to take roots.

**Rūpatañhā loke piyarūpaṃ
sātarūpaṃ, etthesā taṇhā
uppañjamānā uppañjati,
ettha nivisaṃmānā nivisati.**

Craving for visible forms, in this world, is the delightful and pleasurable thing. Herein, this craving finds it congenial to arise and to take roots.

**Saddatanā loke piyarūpaṃ
sātarūpaṃ, etthesā taṇhā
uppañjamānā uppañjati,
ettha nivisaṃmānā nivisati.**

Craving for sound, in this world, is the delightful and pleasurable thing. Herein, this craving finds it congenial to arise and to take roots.

**Gandhatanā loke piyarūpaṃ
sātarūpaṃ, etthesā taṇhā
uppañjamānā uppañjati,
ettha nivisaṃmānā nivisati.**

Craving for smell, in this world, is the delightful and pleasurable thing. Herein, this craving finds it congenial to arise and to take roots.

**Rasatanā loke piyarūpaṃ
sātarūpaṃ, etthesā taṇhā
uppañjamānā uppañjati,
ettha nivisaṃmānā nivisati.**

Craving for taste, in this world, is the delightful and pleasurable thing. Herein, this craving finds it congenial to arise and to take roots.

**Phoṭṭhabbatāñhā loke piyarūpaṃ
sātarūpaṃ, etthesā taṇhā
uppañjamānā uppañjati,
ettha nivisaṃmānā nivisati.**

Craving for bodily contact, in this world, is the delightful and pleasurable thing. Herein, this craving finds it congenial to arise and to take roots.

**Dhammatanḥā loke piyarūpaṃ
sātarūpaṃ, etthesā tanhā
uppajjamānā uppajjati,
ettha nivisaṃānā nivisati.**

Craving for mental-objects, in this world is the delightful and pleasurable thing. Herein, this craving finds it congenial to arise and to take roots.

**Rūpavitakko loke piyarūpaṃ
sātarūpaṃ, etthesā tanhā
uppajjamānā uppajjati,
ettha nivisaṃānā nivisati.**

Thought conception of visible form, in this world, is the delightful and pleasurable thing. Herein, this craving finds it congenial to arise and to take roots.

**Saddavitakko loke piyarūpaṃ
sātarūpaṃ, etthesā tanhā
uppajjamānā uppajjati,
ettha nivisaṃānā nivisati.**

Thought conception of sound, in this world, is the delightful and pleasurable thing. Herein, this craving finds it congenial to arise and to take roots.

**Gandhavitakko loke piyarūpaṃ
sātarūpaṃ, etthesā tanhā
uppajjamānā uppajjati,
ettha nivisaṃānā nivisati.**

Thought conception of smell, in this world, is the delightful and pleasurable thing. Herein, this craving finds it congenial to arise and to take roots.

**Rasavitakko loke piyarūpaṃ
sātarūpaṃ, etthesā tanhā
uppajjamānā uppajjati,
ettha nivisaṃānā nivisati.**

Thought conception of taste, in this world, is the delightful and pleasurable thing. Herein, this craving finds it congenial to arise and to take roots.

**Phoṭṭhabbavitakko loke piyarūpaṃ
sātarūpaṃ, etthesā tanhā
uppajjamānā uppajjati,
ettha nivisaṃānā nivisati.**

Thought conception of bodily contact, in this world, is the delightful and pleasurable thing. Herein, this craving finds it congenial to arise and to take roots.

**Dhammavitakko loke piyarūpaṃ
sātarūpaṃ, etthesā tanhā
uppajjamānā uppajjati,
ettha nivisaṃānā nivisati.**

Thought conception of mental objects, in this world, is the delightful and pleasurable thing. Herein, this craving finds it congenial to arise and to take roots.

**Rūpavicāro loke piyarūpaṃ
sātarūpaṃ, etthesā tanhā
uppajjamānā uppajjati,
ettha nivisaṃānā nivisati.**

Pondering of visible forms, in this world, is the delightful and pleasurable thing. Herein, this craving finds it congenial to arise and to take roots.

**Saddavicāro loke piyarūpaṃ
sātarūpaṃ, etthesā tanhā
uppajjamānā uppajjati,
ettha nivisaṃānā nivisati.**

Pondering of sound, in this world, is the delightful and pleasurable thing. Herein, this craving finds it congenial to arise and to take roots.

Gandhavicāro loke piyarūpaṃ
sātarūpaṃ, etthesā taṇhā
uppañjamānā uppañjati,
ettha nivisaṃmānā nivisati.

Pondering of smell, in this world, is the
delightful and pleasurable thing. Herein,
this craving finds it congenial to arise
and to take roots.

Rasavicāro loke piyarūpaṃ
sātarūpaṃ, etthesā taṇhā
uppañjamānā uppañjati,
ettha nivisaṃmānā nivisati.

Pondering of taste, in this world, is the
delightful and pleasurable thing. Herein,
this craving finds it congenial to arise
and to take roots.

Phoṭṭhabbavicāro loke piyarūpaṃ
sātarūpaṃ, etthesā taṇhā
uppañjamānā uppañjati,
ettha nivisaṃmānā nivisati.

Pondering of bodily contact, in this
world, is the delightful and pleasurable
thing. Herein, this craving finds it con-
genial to arise and to take roots.

Dhammavicāro loke piyarūpaṃ
sātarūpaṃ, etthesā taṇhā
uppañjamānā uppañjati,
ettha nivisaṃmānā nivisati.

Pondering of mental objects, in this
world, is the delightful and pleasurable
thing. Herein, this craving finds it con-
genial to arise and to take roots.

Idaṃ vuccati bhikkhave
dukkhasamudayaṃ ariyasaccaṃ.

This, monks, is called the Noble Truth
of the Cause of Suffering”.



CESSATION OF SUFFERING

Katamañca bhikkhave
dukkhanirodhaṃ airiyasaccaṃ?
yo tassāyeva taṇhāya
asesavirāgaṇiroduho cāgo
paṭinissaggo mutti anālayo.

“And, monks, what is the Noble Truth of
the Cessation of Suffering?”

It is the total fading away and Cessation
of this very craving, its abandoning and
forsaking, the Liberation and Detach-
ment from it.

Sā kho pañesā bhikkhave taṇhā
kattha pahīyamānā pahīyati?
kattha nirujjhamānā nirujjhati?

But, where is this craving effectively
abandoned? Where is it made extinct?

Yaṃ loke piyarūpaṃ sātarūpaṃ
etthesā taṇhā pahīyamānā pahīyati,
ettha nirujjhamānā
nirujjhati.

Whatever delightful and pleasurable
things there are in this world, herein,
this craving is effectively abandoned and
made extinct.

**Kiñca loke piyarūpaṃ sātārūpaṃ?
etthesā taṇhā pahīyamānā pahīyati,
ettha nirujjhamānā
nirujjhati.**

**Cakkhum loke piyarūpaṃ
sātārūpaṃ, etthesā taṇhā
pahīyamānā pahīyati,
ettha nirujjhamānā nirujjhati.**

**Sotaṃ loke piyarūpaṃ sātārūpaṃ,
etthesā taṇhā pahīyamānā
pahīyati, ettha nirujjhamānā
nirujjhati.**

**Ghānaṃ loke piyarūpaṃ
sātārūpaṃ, etthesā taṇhā
pahīyamānā pahīyati,
ettha nirujjhamānā nirujjhati.**

**Jivhā loke piyarūpaṃ sātārūpaṃ,
etthesā taṇhā pahīyamānā
pahīyati, ettha nirujjhamānā
nirujjhati.**

**Kāyo loke piyarūpaṃ sātārūpaṃ,
etthesā taṇhā pahīyamānā
pahīyati, ettha nirujjhamānā
nirujjhati.**

**Mano loke piyarūpaṃ sātārūpaṃ,
etthesā taṇhā pahīyamānā
pahīyati, ettha nirujjhamānā
nirujjhati.**

**Rūpā loke piyarūpaṃ sātārūpaṃ,
etthesā taṇhā pahīyamānā
pahīyati, ettha nirujjhamānā
nirujjhati.**

**Saddā loke piyarūpaṃ sātārūpaṃ,
etthesā taṇhā pahīyamānā
pahīyati, ettha nirujjhamānā
nirujjhati.**

And what is the delightful and pleasurable thing in this world, in which this craving is effectively abandoned and made extinct?

Eye, in this world, is the delightful and pleasurable thing. Herein, this craving is effectively abandoned and made extinct.

Ear, in this world, is the delightful and pleasurable thing. Herein, this craving is effectively abandoned and made extinct.

Nose, in this world, is the delightful and pleasurable thing. Herein, this craving is effectively abandoned and made extinct.

Tongue, in this world, is the delightful and pleasurable thing. Herein, this craving is effectively abandoned and made extinct.

Body, in this world, is the delightful and pleasurable thing. Herein, this craving is effectively abandoned and made extinct.

Mind, in this world, is the delightful and pleasurable thing. Herein, this craving is effectively abandoned and made extinct.

Visible forms, in this world, are the delightful and pleasurable things. Herein, this craving is effectively abandoned and made extinct.

Sounds, in this world, are the delightful and pleasurable things. Herein, this craving is effectively abandoned and made extinct.

**Gandhā loke piyarūpaṃ sātārūpaṃ,
etthesā taṇhā pahīyamānā
pahīyati, ettha nirujjhamānā
nirujjhati.**

Smells, in this world, are the delightful and pleasurable things. Herein, this craving is effectively abandoned and made extinct.

**Rasā loke piyarūpaṃ sātārūpaṃ,
etthesā taṇhā pahīyamānā
pahīyati, ettha nirujjhamānā
nirujjhati.**

Tastes, in this world, are the delightful and pleasurable things. Herein, this craving is effectively abandoned and made extinct.

**Phoṭṭhabbā loke piyarūpaṃ
sātārūpaṃ, etthesā taṇhā
pahīyamānā pahīyati, ettha
nirujjhamānā nirujjhati.**

Bodily contacts, in this world, are the delightful and pleasurable things. Herein, this craving is effectively abandoned and made extinct.

**Dhammā loke piyarūpaṃ
sātārūpaṃ, etthesā taṇhā
pahīyamānā pahīyati, ettha
nirujjhamānā nirujjhati.**

Mental-objects, in this world, are the delightful and pleasurable things. Herein, this craving is effectively abandoned and made extinct.

**Cakkhuviññāṇaṃ loke piyarūpaṃ
sātārūpaṃ, etthesā taṇhā
pahīyamānā pahīyati, ettha
nirujjhamānā nirujjhati.**

Eye consciousness, in this world, is the delightful and pleasurable thing. Herein, this craving is effectively abandoned and made extinct.

**Sotaviññāṇaṃ loke piyarūpaṃ
sātārūpaṃ, etthesā taṇhā
pahīyamānā pahīyati, ettha
nirujjhamānā nirujjhati.**

Ear consciousness, in this world, is the delightful and pleasurable thing. Herein, this craving is effectively abandoned and made extinct.

**Ghānaviññāṇaṃ loke piyarūpaṃ
sātārūpaṃ, etthesā taṇhā
pahīyamānā pahīyati, ettha
nirujjhamānā nirujjhati.**

Nose consciousness, in this world, is the delightful and pleasurable thing. Herein, this craving is effectively abandoned and made extinct.

**Jivhāviññāṇaṃ loke piyarūpaṃ
sātārūpaṃ, etthesā taṇhā
pahīyamānā pahīyati, ettha
nirujjhamānā nirujjhati.**

Tongue consciousness, in this world, is the delightful and pleasurable thing. Herein, this craving is effectively abandoned and made extinct.

**Kāyaviññāṇaṃ loke piyarūpaṃ
sātārūpaṃ, etthesā taṇhā
pahīyamānā pahīyati, ettha
nirujjhamānā nirujjhati.**

Body consciousness, in this world, is the delightful and pleasurable thing. Herein, this craving is effectively abandoned and made extinct.

**Manoviññāṇaṃ loke piyarūpaṃ
sātarūpaṃ, etthesā taṇhā
pahīyamānā pahīyati, ettha
nirujjhamānā nirujjhati.**

Mind consciousness, in this world, is the delightful and pleasurable thing. Herein, this craving is effectively abandoned and made extinct.

**Cakkhusamphasso loke piyarūpaṃ
sātarūpaṃ, etthesā taṇhā
pahīyamānā pahīyati, ettha
nirujjhamānā nirujjhati.**

Visual (sense) impression, in this world, is the delightful and pleasurable thing. Herein, this craving is effectively abandoned and made extinct.

**Sotasamphasso loke piyarūpaṃ
sātarūpaṃ, etthesā taṇhā
pahīyamānā pahīyati, ettha
nirujjhamānā nirujjhati.**

Hearing impression, in this world, is the delightful and pleasurable thing. Herein, this craving is effectively abandoned and made extinct.

**Ghānasamphasso loke piyarūpaṃ
sātarūpaṃ, etthesā taṇhā
pahīyamānā pahīyati, ettha
nirujjhamānā nirujjhati.**

Smelling impression, in this world, is the delightful and pleasurable thing. Herein, this craving is effectively abandoned and made extinct.

**Jivhāsamphasso loke piyarūpaṃ
sātarūpaṃ, etthesā taṇhā
pahīyamānā pahīyati, ettha
nirujjhamānā nirujjhati.**

Tasting impressions, in this world, is the delightful and pleasurable thing. Herein, this craving is effectively abandoned and made extinct.

**Kāyasamphasso loke piyarūpaṃ
sātarūpaṃ, etthesā taṇhā
pahīyamānā pahīyati, ettha
nirujjhamānā nirujjhati.**

Bodily contact (tactile) impression, in this world, is the delightful and pleasurable thing. Herein, this craving is effectively abandoned and made extinct.

**Manosamphasso loke piyarūpaṃ,
sātarūpaṃ, etthesā taṇhā
pahīyamānā pahīyati, ettha
nirujjhamānā nirujjhati.**

Mental impression, in this world, is the delightful and pleasurable thing. Herein, this craving is effectively abandoned and made extinct.

**Cakkhusamphassajā vedanā loke
piyarūpaṃ, sātarūpaṃ, etthesā taṇhā
pahīyamānā pahīyati, ettha
nirujjhamānā nirujjhati.**

Feeling born of the visual impression, in this world, is the delightful and pleasurable thing. Herein, this craving is effectively abandoned and made extinct.

**Sotasamphassajā vedanā loke
piyarūpaṃ sātarūpaṃ, etthesā taṇhā
pahīyamānā pahīyati, ettha
nirujjhamānā nirujjhati.**

Feeling born of the hearing impression, in this world, is the delightful and pleasurable thing. Herein, this craving is effectively abandoned and made extinct.

Ghānasamphassajā vedanā loke
piyarūpaṃ sātārūpaṃ, etthesā taṇhā
pahīyamānā pahīyati, ettha
nirujjhamānā nirujjhati.

Feeling born of the smelling impres-
sion, in this world, is the delightful and
pleasurable thing. Herein, this craving is
effectively abandoned and made extinct.

Jivhāsamphassajā vedanā loke
piyarūpaṃ sātārūpaṃ, etthesā taṇhā
pahīyamānā pahīyati, ettha
nirujjhamānā nirujjhati.

Feeling born of tasting impression, in
this world, is the delightful and pleasur-
able thing. Herein, this craving is effec-
tively abandoned and made extinct.

Kāyasamphassajā vedanā loke
piyarūpaṃ sātārūpaṃ, etthesā taṇhā
pahīyamānā pahīyati, ettha
nirujjhamānā nirujjhati.

Feeling born of the tactile impression,
in this world, is the delightful and plea-
surable thing. Herein, this craving is
effectively abandoned and made extinct.

Manosamphassajā vedanā loke
piyarūpaṃ sātārūpaṃ, etthesā taṇhā
pahīyamānā pahīyati, ettha
nirujjhamānā nirujjhati.

Feeling born of the mental impression,
in this world, is the delightful and
pleasurable thing. Herein, this craving is
effectively abandoned and made extinct.

Rūpasaññā loke piyarūpaṃ
sātārūpaṃ, etthesā taṇhā
pahīyamānā pahīyati, ettha
nirujjhamānā nirujjhati.

Perception of visible form, in this
world, is the delightful and pleasurable
thing. Herein, this craving is effectively
abandoned and made extinct.

Saddasaññā loke piyarūpaṃ
sātārūpaṃ, etthesā taṇhā
pahīyamānā pahīyati, ettha
nirujjhamānā nirujjhati.

Perception of sound, in this world, is
the delightful and pleasurable thing.
Herein, this craving is effectively
abandoned and made extinct.

Gandhasaññā loke piyarūpaṃ
sātārūpaṃ, etthesā taṇhā
pahīyamānā pahīyati, ettha
nirujjhamānā nirujjhati.

Perception of smell, in this world, is the
delightful and pleasurable thing.
Herein, this craving is effectively
abandoned and made extinct.

Rasasaññā loke piyarūpaṃ
sātārūpaṃ, etthesā taṇhā
pahīyamānā pahīyati, ettha
nirujjhamānā nirujjhati.

Perception of taste, in this world, is the
delightful and pleasurable thing.
Herein, this craving is effectively
abandoned and made extinct.

Phoṭṭhabbasaññā loke piyarūpaṃ
sātārūpaṃ, etthesā taṇhā
pahīyamānā pahīyati, ettha
nirujjhamānā nirujjhati.

Perception of bodily contact, in this
world, is the delightful and pleasurable
thing. Herein, this craving is effectively
abandoned and made extinct.

**Dhammasaññā loke piyarūpaṃ
sātarūpaṃ, etthesā taṇhā
pahīyamānā pahīyati, ettha
nirujjhamānā nirujjhati.**

Perception of mental-objects, in this world, is the delightful and pleasurable thing. Herein, this craving is effectively abandoned and made extinct.”

**Rūpasañcetanā loke piyarūpaṃ
sātarūpaṃ, etthesā taṇhā
pahīyamānā pahīyati, ettha
nirujjhamānā nirujjhati.**

Volition for visible form, in this world, is the delightful and pleasurable thing. Herein, this craving is effectively abandoned and made extinct.

**Saddasañcetanā loke piyarūpaṃ
sātarūpaṃ, etthesā taṇhā
pahīyamānā pahīyati, ettha
nirujjhamānā nirujjhati.**

Volition for sound, in this world, is the delightful and pleasurable thing. Herein, this craving is effectively abandoned and made extinct.

**Gandhasañcetanā loke piyarūpaṃ
sātarūpaṃ, etthesā taṇhā
pahīyamānā pahīyati, ettha
nirujjhamānā nirujjhati.**

Volition for smell, in this world, is the delightful and pleasurable thing. Herein, this craving is effectively abandoned and made extinct.

**Rasasañcetanā loke piyarūpaṃ
sātarūpaṃ, etthesā taṇhā
pahīyamānā pahīyati, ettha
nirujjhamānā nirujjhati.**

Volition for taste, in this world, is the delightful and pleasurable thing. Herein, this craving is effectively abandoned and made extinct.

**Phoṭṭhabbasañcetanā loke
piyarūpaṃ sātarūpaṃ, etthesā taṇhā
pahīyamānā pahīyati,
ettha nirujjhamānā nirujjhati.**

Volition for bodily contact, in this world, is the delightful and pleasurable thing. Herein, this craving is effectively abandoned and made extinct.

**Dhammasañcetanā loke piyarūpaṃ
sātarūpaṃ, etthesā taṇhā
pahīyamānā pahīyati, ettha
nirujjhamānā nirujjhati.**

Volition for mental-objects, in this world, is the delightful and pleasurable thing. Herein, this craving is effectively abandoned and made extinct.

**Rūpatañhā loke piyarūpaṃ
sātarūpaṃ, etthesā taṇhā
pahīyamānā pahīyati, ettha
nirujjhamānā nirujjhati.**

Craving for visible form, in this world, is the delightful and pleasurable thing. Herein, this craving is effectively abandoned and made extinct.

**Saddataṇhā loke piyarūpaṃ
sātarūpaṃ, etthesā taṇhā
pahīyamānā pahīyati, ettha
nirujjhamānā nirujjhati.**

Craving for sound, in this world, is the delightful and pleasurable thing. Herein, this craving is effectively abandoned and made extinct.



**Gandhatanā loka piyarūpaṃ
sātarūpaṃ, etthesā taṇhā
pahīyamānā pahīyati, ettha
nirujjhamānā nirujjhati.**

Craving for smell, in this world, is the delightful and pleasurable thing. Herein, this craving is effectively abandoned and made extinct.

**Rasatanhā loka piyarūpaṃ
sātarūpaṃ, etthesā taṇhā
pahīyamānā pahīyati, ettha
nirujjhamānā nirujjhati.**

Craving for taste, in this world, is the delightful and pleasurable thing. Herein, this craving is effectively abandoned and made extinct.

**Phoṭṭhabbatanā loka piyarūpaṃ
sātarūpaṃ, etthesā taṇhā
pahīyamānā pahīyati, ettha
nirujjhamānā nirujjhati.**

Craving for bodily contact, in this world, is the delightful and pleasurable thing. Herein, this craving is effectively abandoned and made extinct.

**Dhammatanā loka piyarūpaṃ
sātarūpaṃ, etthesā taṇhā
pahīyamānā pahīyati, ettha
nirujjhamānā nirujjhati.**

Craving for mental-objects, in this world, is the delightful and pleasurable thing. Herein, this craving is effectively abandoned and made extinct.

**Rūpavitakko loka piyarūpaṃ
sātarūpaṃ, etthesā taṇhā
pahīyamānā pahīyati, ettha
nirujjhamānā nirujjhati.**

Thought conception of visible form, in this world, is the delightful and pleasurable thing. Herein, this craving is effectively abandoned and made extinct.

**Saddavitakko loka piyarūpaṃ
sātarūpaṃ, etthesā taṇhā
pahīyamānā pahīyati, ettha
nirujjhamānā nirujjhati.**

Thought conception of sound, in this world, is the delightful and pleasurable thing. Herein, this craving is effectively abandoned and made extinct.

**Gandhavitakko loka piyarūpaṃ
sātarūpaṃ, etthesā taṇhā
pahīyamānā pahīyati, ettha
nirujjhamānā nirujjhati.**

Thought conception of smell, in this world, is the delightful and pleasurable thing. Herein, this craving is effectively abandoned and made extinct.

**Rasavitakko loka piyarūpaṃ
sātarūpaṃ, etthesā taṇhā
pahīyamānā pahīyati, ettha
nirujjhamānā nirujjhati.**

Thought conception of taste, in this world, is the delightful and pleasurable thing. Herein, this craving is effectively abandoned and made extinct.

**Phoṭṭhabbavitakko loka piyarūpaṃ
sātarūpaṃ, etthesā taṇhā
pahīyamānā pahīyati, ettha
nirujjhamānā nirujjhati.**

Thought conception of bodily contact, in this world, is the delightful and pleasurable thing. Herein, this craving is effectively abandoned and made extinct.

**Dhammavitakko loke piyarūpaṃ
sātarūpaṃ, etthesā taṇhā
pahīyamānā pahīyati, ettha
nirujjhamānā nirujjhati.**

Thought conception of mental-objects, in this world, is the delightful and pleasurable thing. Herein, this craving is effectively abandoned and made extinct.

**Rūpavicāro loke piyarūpaṃ
sātarūpaṃ, etthesā taṇhā
pahīyamānā pahīyati, ettha
nirujjhamānā nirujjhati.**

“Pondering of visible form, in this world, is the delightful and pleasurable thing. Herein, this craving is effectively abandoned and made extinct.

**Saddavicāro loke piyarūpaṃ
sātarūpaṃ, etthesā taṇhā
pahīyamānā pahīyati, ettha
nirujjhamānā nirujjhati. ,**

Pondering of sound, in this world, is the delightful and pleasurable thing. Herein, this craving is effectively abandoned and made extinct.

**Gandhavicāro loke piyarūpaṃ
sātarūpaṃ, etthesā taṇhā
pahīyamānā pahīyati, ettha
nirujjhamānā nirujjhati.**

Pondering of smell, in this world, is the delightful and pleasurable thing. Herein, this craving is effectively abandoned and made extinct.

**Rasavicāro loke piyarūpaṃ
sātarūpaṃ, etthesā taṇhā
pahīyamānā pahīyati, ettha
nirujjhamānā nirujjhati.**

Pondering of taste, in this world, is the delightful and pleasurable thing. Herein, this craving is effectively abandoned and made extinct.

**Phoṭṭhabbavicāro loke piyarūpaṃ
sātarūpaṃ, etthesā taṇhā
pahīyamānā pahīyati, ettha
nirujjhamānā nirujjhati.**

Pondering of bodily contact, in this world, is the delightful and pleasurable thing. Herein, this craving is effectively abandoned and made extinct.

**Dhammavicāro loke piyarūpaṃ
sātarūpaṃ, etthesā taṇhā
pahīyamānā pahīyati, ettha
nirujjhamānā nirujjhati.**

Pondering of mental-objects, in this world is the delightful and pleasurable thing. Herein, this craving is effectively abandoned and made extinct.

**Idaṃ vuccati bhikkhave
dukkhanirodham ariyasaccam.**

This, monks, is called the Noble Truth of the Cessation of Suffering”.





THE NOBLE EIGHTFOLD PATH

Katamañ ca bhikkhave
dukkhanirodhagāminīpaṭipadā
ariyasaccam?

“And, monks, what is the Noble Truth of
the Path leading to the Cessation of
Suffering?”

Ayam’eva ariyo aṭṭhaṅgiko maggo
seyyathīdam?

It is this very Noble Eightfold Path,
namely, Right Understanding, Right
Thought, Right Speech, Right Action,
Right Livelihood, Right Effort,
Right Mindfulness, Right
Concentration.

Sammā diṭṭhi, Sammā saṅkappo
Sammā vācā, Sammā kammanto
Sammā ājīvo, Sammā vāyāmo
Sammā sati, Sammā samādhi.

Katamā ca bhikkhave Sammā diṭṭhi?
yaṃ kho bhikkhave dukkhe ñāṇaṃ
dukkhasamudaye ñāṇaṃ
dukkhanirodhe ñāṇaṃ
dukkhanirodhagāminīyā paṭipadāya
ñāṇaṃ, ayaṃ vuccati bhikkhave
Sammā diṭṭhi,

And, monks, what is Right
Understanding?
Monks, it is the insight into the (univer-
sality of) suffering, insight into the Cause
of Suffering, insight into the Cessation of
Suffering, insight into the Path leading to
the Cessation of Suffering: This, monks,
is called Right Understanding”.

Katamo ca bhikkhave Sammā
saṅkappo

And, monks, what is Right Thought?

Nekkhamma saṅkappo
avyāpāda saṅkappo
avihiṃsā saṅkappo, ayaṃ vuccati
bhikkhave Sammā saṅkappo

The thought free from sensuality,
thought free from ill-will,
thought free from cruelty: this, monks,
is called Right Thought.

Katamā ca bhikkhave Sammā vācā?

And, monks, what is Right Speech?

Musāvādā veramaṇī
pisunā vācā veramaṇī
pharusā vācā veramaṇī
samphappalāpā veramaṇī
ayaṃ vuccati bhikkhave Sammā vācā.

Abstaining from lying,
abstaining from slandering,
abstaining from harsh words,
abstaining from gossiping
This, monks, is called Right Speech.

Katamo ca bhikkhave
Sammā kammanto?

And, monks, what is
Right Action?

Pāṇātipātā veramaṇī
adinnādānā veramaṇī
kāmesu micchācārā veramaṇī, ayaṃ
vuccati bhikkhave Sammā kammanto

Abstaining from killing,
Abstaining from stealing,
Abstaining from sexual misconduct:
This, monks, is called Right Action.

Katamo ca bhikkhave Sammā ājīvo?

And, monks, what is Right Livelihood?

Idha bhikkhave ariyasāvako
micchā ājīvaṃ pahāya, sammā
ājīvena jivikaṃ kappeti, ayaṃ vuccati
bhikkhave Sammā ājīvo,

Herein, monks, a noble disciple, having
abandoned wrong livelihood, ekes out
his livelihood by right way of living:
This, monks, is called Right Livelihood.

Katamo ca bhikkhave Sammā
vāyāmo?

And, monks, what is Right Effort?

Idha bhikkhave bhikkhu
anuppannānaṃ pāpakānaṃ
akusalānaṃ dhammānaṃ
anuppādāya, chandaṃ janeti
vāyamati viriyaṃ ārabhati,
cittaṃ paggaṇhāti padahati

Herein, monks, a monk applies his will for
the non-arising of wrong, unwholesome
states which have not yet arisen, he puts
forth effort, stirs up his energy,
bends his mind to it and strives:

Uppannānaṃ pāpakānaṃ
akusalānaṃ dhammānaṃ pahānāya
chandaṃ janeti vāyamati
viriyaṃ ārabhati,
cittaṃ paggaṇhāti padahati

he applies his will to maintain
the overcoming of wrong, unwholesome
states which have already arisen,
he puts forth effort, stirs up his energy,
bends his mind to it and strives:

Anuppannānaṃ kusalānaṃ
dhammanāṃ uppādāya chandaṃ
janeti vāyamati viriyaṃ ārabhati,
cittaṃ paggaṇhāti padahati,

he applies his will for the arising
of wholesome states which have not yet
arisen, he puts forth effort, stirs up his
energy, bends his mind to it and strives:

Uppannānaṃ kusalānaṃ
dhammānaṃ ṭhitiyā
asammosāya bhiyyobhāvāya
vepullāya bhāvanāya pāripūriyā,
chandaṃ janeti vāyamati viriyaṃ
ārabhati cittaṃ paggaṇhāti padahati,

he applies his will for maintaining
the wholesome states which have already
arisen and for not neglecting them, but
for bringing about the fulfilment of the
growth, maturity and perfection of this
state, he puts forth effort, stirs up his
energy, bends his mind to it and strives:

Ayaṃ vuccati bhikkhave
Sammā vāyāmo.

This, monks, is called Right Effort.

Katamā ca bhikkhave Sammā sati?
Idha bhikkhave bhikkhu kāye
kāyānupassī viharati ātāpī
sampajāno satimā
vineyya loke
abhijjhādomanassam.

And, monks, what is Right Mindfulness?
Herein, monks, a monk lives practising
body-contemplation in the body, (re-
maining) ardent, clearly comprehending
and mindful, having outgrown covetous-
ness for and anguish about the world;

Vedanāsu vedanānupassī viharati
ātāpī sampajāno satimā
vineyya loke
abhijjhādomanassam.

he lives practising feeling-contempla-
tion in feelings, ardent, clearly
comprehending and mindful, having
outgrown covetousness for and anguish
about the world;

Citte cittānupassī viharati
ātāpī sampajāno satimā
vineyya loke
abhijjhādomanassam

he lives practising mind-contemplation
in mind, ardent, clearly comprehending
and mindful, having outgrown covetous-
ness for and anguish about the world;

Dhammesu dhammānupassī viharati
ātāpī sampajāno satimā
vineyya loke
abhijjhādomanassam
ayaṃ vuccati bhikkhave Sammā sati.

he lives practising mental-object con-
templation in mental-objects, ardent,
clearly comprehending and mindful,
having outgrown covetousness for and
anguish about the world; This, monks, is
called Right Mindfulness.

Katamo ca bhikkhave Sammā
samādhi?

And, monks, what is Right Meditative
Concentration?

Idha bhikkhave bhikkhu
viviceva kāmehi vivicca
akusalehi dhammehi
savitakkaṃ savicāraṃ
vivekaṃ pītisukhaṃ
paṭhamajjhānaṃ upasampajja
viharati

Herein, monks, a monk being detached
from sensual objects and detached from
unwholesome things, enters into the
first stage of ecstatic absorption which
is born of detachment and accompanied
by initial and sustained thoughts and
imbued with rapture & joy.

Vitakka vicārānaṃ vūpasamā
ajjhataṃ sampasādanaṃ
cetaso ekodibhāvaṃ
avitakkaṃ avicāraṃ
samādhijaṃ pītisukhaṃ
dutiyaajjhānaṃ upasampajja
viharati.

Upon the subsiding of both initial and
sustained thoughts, having gained inner
tranquility and the unification of mind he
enters into the second stage of absorption
which is free from initial and sustained
thoughts and is born of ecstatic concen-
tration and imbued with rapture and joy.

Pītiyā ca virāgā upekkhako ca
viharati sato ca sampajāno,
sukhañca kāyena paṭisaṃvedeti.
yantaṃ ariyā ācikkhanti
upekkhako satimā
sukhavihārī'ti.
tatiyajjhānaṃ upasampajja
viharati,

On fading away of rapture, he now dwells in equanimity, fully mindful and clearly comprehending, and he experiences in his person that bliss of which the Noble One says, 'Happy, indeed, is he who dwells equanimous and mindful', and thus enters into the third stage of ecstatic absorption.

Sukhassa ca pahānā dukkhassa ca
pahānā, pubbeva somanassa
domanassānaṃ atthaṅgamā
adukkhamasukhaṃ
upekkhā satipārisuddhiṃ
catutthajjhānaṃ upasampajja
viharati.

After abandoning both pleasure and pain, and through the disappearance already of both joy and anguish, he now enters into the forth stage of ecstatic absorption, a state which is beyond pleasure and pain, and purified entirely by equanimity and mindfulness:

Ayaṃ vuccati bhikkhave
Sammā Samādhi.

This, monks, is called Right Concentration.

Idaṃ vuccati bhikkhave
dukkhanirodhagāminī paṭipadā
ariyasaccaṃ.

Monks, this is called, the Noble Truth of the Path leading to the Cessation of Suffering.

Iti ajjhattaṃ vā dhammesu
dhammānupassī viharati,

Thus, he lives practising, internally, mental-object-contemplation in mental-objects;

Bahiddhā vā dhammesu
dhammānupassī viharati,

or practising externally mental-object-contemplation in mental-objects;

Ajjhattabahiddhā vā dhammesu
dhammānupassī viharati,

or practising, internally and externally, mental-object-contemplation in mental-objects;

Samudayadhammānupassī vā
dhammesu viharati,

or he lives contemplating the arising of phenomena in the mental-objects;

Vayadhammānupassī vā
dhammesu viharati,

he lives contemplating the passing away of phenomena in the mental-objects;

Samudayavayadhammānupassī vā
dhammesu
viharati,

or he lives contemplating the arising and passing away of phenomena in the mental-objects.

Atthi dhammā'ti vā panassa sati
paccupaṭṭhitā hoti,

Or the mindfulness that 'There is only
this, the mental-object' is now clearly
established in him

Yāvadeva ñāṇamattāya
patissatimattāya anissito ca
vihārati na ca kiñci
loke upādiyati,

just enough for knowledge into reality
(insight) and just enough for mindful-
ness, and he remains completely de-
tached, clinging to nothing in the world.

Evam'pi kho bhikkhave bhikkhu
dhammesu dhammānupassī
vihārati
catusu ariyasaccesu.

Monks, thus, indeed, a monk lives
practising mental-object-contemplation
in mental-objects the Four Noble
Truths."



CONCLUSION OF THE DISCOURSE

Yo hi koci bhikkhave
ime cattāro satipaṭṭhāne
evaṃ bhāveyya satta vassāni

"Indeed, whoever, monks, should prac-
tise these Four Establishment of
Mindfulness in this way for seven years,

Tassa dvinnam phalaṇam
aññataram phalaṇam pāṭikaṅkham
diṭṭhe'va dhamme aññā
sati vā upādisese anāgāmitā,

may expect one of two results: either
Arahantship in this life or, if there
should be some substrate left, the state
of Non-Returner.

Tiṭṭhantu bhikkhave satta vassāni,
Yo hi koci bhikkhave
ime cattāro satipaṭṭhāne
evaṃ bhāveyya cha vassāni,

Monks, let alone seven years!
Indeed, whoever, monks, should practise
these Four Establishment of
Mindfulness in this way for six years

Tassa dvinnam phalaṇam
aññataram phalaṇam pāṭikaṅkham
diṭṭheva dhamme aññā
sati vā upādisese anāgāmitā.

may expect one of two results:
either Arahantship in this life or,
if there should be some substrate left,
the state of Non-Returner.

Tiṭṭhantu bhikkhave cha vassāni,
yo hi koci bhikkhave
ime cattāro satipaṭṭhāne
evaṃ bhāveyya
pañca vassāni,

Monks, let alone six years!
Indeed, whoever, monks,
should practise the Four-fold Establish-
ment of Mindfulness in this way for
five years.

Tassa dvinnam phalanam
aññataram phalam pāṭikaṅkham,
diṭṭheva dhamme aññā
sati vā upadisese anāgāmitā.

May expect one of two results: either
Arahantship in this life or, if there
should be some substrate left,
the state of Non-Returner.

Tiṭṭhantu bhikkhave pañca vassāni,

Monks, let alone five years!

Yo hi koci bhikkhave
ime cattāro satipaṭṭhāne
evam bhāveyya cattāri vassāni,

Indeed, whoever, monks, should practise
the Four-fold Establishment of Mindful-
ness in this way for four years.

Tassa dvinnam phalanam
aññataram phalam pāṭikaṅkham
diṭṭheva dhamme aññā
sati vā upadisese anāgāmitā.

May expect one of two results:
either Arahantship in this life or,
if there should be some substrate
left, the state of Non-Returner.

Tiṭṭhantu bhikkhave cattāri vassāni,

Monks, let alone four years!

Yo hi koci bhikkhave
ime cattāro satipaṭṭhāne
evam bhāveyya
tīni vassāni,

Indeed, whoever, monks,
should practise the Four - fold Estab-
lishment of Mindfulness in this way
for three years.

Tassa dvinnam phalanam

May expect one of two results:

Aññataram phalam pāṭikaṅkham
diṭṭheva dhamme aññā
sati vā upadisese anāgāmitā.

either Arahantship in this life or,
if there should be some substrate
left, the state of Non-Returner.

Tiṭṭhantu bhikkhave tīni vassāni,

Monks, let alone three years!

Yo hi koci bhikkhave
ime cattāro satipaṭṭhāne
evam bhāveyya dve vassāni,

Indeed, whoever, monks, should practise
the Four-fold Establishment of
Mindfulness in this way for two years,

Tassa dvinnam phalanam
aññataram phalam pāṭikaṅkham
diṭṭhevā dhamme aññā
sati vā upadisese anāgāmitā.

may expect one of two results:
either Arahantship in this life or,
if there should be some substrate
left, the state of Non-Returner.

Tiṭṭhantu bhikkhave dve vassāni,

Monks, let alone two years!

Yo hi koci bhikkhave ime cattāro
satipaṭṭhāne evam bhāveyya

Indeed, whoever, monks, should practise
the Four-fold Establishment of

ekam vassam.

Tassa dvinnam phalanam
aññataram phalam pāṭikaṅkham
diṭṭheva dhamme aññā
sati vā upādisese anāgāmitā.

Titṭhantu bhikkhave ekam vassam.
yo hi koci bhikkhave
ime cattāro satipaṭṭhāne
evam bhāveyya satta māsāni,

Tassa dvinnam phalanam
aññataram phalam pāṭikaṅkham
diṭṭheva dhamme aññā
sati vā upādisese anāgāmitā,

Titṭhantu bhikkhave satta māsāni,

Yo hi koci bhikkhave
ime cattāro satipaṭṭhāne
evam bhāveyya cha māsāni,

Tassa dvinnam phalanam
aññataram phalam pāṭikaṅkham
diṭṭheva dhamme aññā
sati vā upādisese anāgāmitā,

Titṭhantu bhikkhave cha māsāni,

Yo hi koci bhikkhave
ime cattāro satipaṭṭhāne,
evam bhāveyya pañca māsāni,

Tassa dvinnam phalanam
aññataram phalam pāṭikaṅkham
diṭṭheva dhamme aññā
sati vā upādisese anāgāmitā,

Titṭhantu bhikkhave pañca māsāni,

Yo hi koci bhikkhave, ime cattāro
satipaṭṭhāne evam bhāveyya
cattāri māsāni,

Mindfulness in this way for one year,

may expect one of two results:
either Arahantship in this life or,
if there should be some substrate left,
the state of Non-Returner.

Monks, let alone one year!
Indeed, whoever, monks, should practise
the Four-fold Establishment of Mindful-
ness in this way for seven months,

may expect one of two results:
either Arahantship in this life or,
if there should be some substrate left,
the state of Non-Returner.

Monks, let alone seven months!

Indeed, whoever, monks, should practise
the Four-fold Establishment of Mindful-
ness in this way for six months,

may expect one of two results:
either Arahantship in this life or, if there
should be some substrate left, the state
of Non-Returner.

Monks, let alone six months!

Indeed, whoever, monks, should practise
the Four-fold Establishment of Mindful-
ness in this way for five months,

may expect one of two results:
either Arahantship in this life or,
if there should be some substrate left,
the state of Non-Returner.

Monks, let alone five months!

Indeed, whoever, monks, should practise
the Four-fold Establishment of Mindful-
ness in this way for four months,

Tassa dvinnam phalaṇam
aññataram phalam paṭikaṅkham
diṭṭheva dhamme aññā
sati vā upādisese anāgāmitā,

may expect one of two results: either
Arahantship in this life or,
if there should be some substrate left,
the state of Non-Returner.

Tiṭṭhantu bhikkhave cattāri māsani,

Monks, let alone four months!

Yo hi koci bhikkhave
ime cattāro satipaṭṭhāne,
evam bhāveyya
tīni māsāni

Indeed, whoever, monks,
should practise the Four-fold Establish-
ment of Mindfulness in this way
for three months,

Tassa dvinnam phalaṇam
aññataram phalam paṭikaṅkham
diṭṭheva dhamme aññā
sati vā upādisese anāgāmitā,

may expect one of two results:
either Arahantship in this life or,
if there should be some substrate left,
the state of Non-Returner.

Tiṭṭhantu bhikkhave tīni māsāni

Monks, let alone three months!

Yo hi koci bhikkhave
ime cattāro satipaṭṭhāne,
evam bhāveyya dve māsāni,

Indeed, whoever, monks, should practise
the Four-fold Establishment of Mindful-
ness in this way for two months,

Tassa dvinnam phalaṇam
aññataram phalam paṭikaṅkham
diṭṭheva dhamme aññā
sati vā upādisese anāgāmitā,

may expect one of two results:
either Arahantship in this life or,
if there should be some substrate left,
the state of Non-Returner.

Tiṭṭhantu bhikkhave dve māsāni

Monks, let alone two months!

Yo hi koci bhikkhave
ime cattāro satipaṭṭhāne
evam bhāveyya ekaṃ māsam

“Indeed, whoever, monks, should prac-
tise the Four-fold Establishment of
Mindfulness in this way for one month,

Tassa dvinnam phalaṇam
aññataram phalam paṭikaṅkham
diṭṭheva dhamme aññā
sati vā upādisese anāgāmitā,

may expect one of two results:
either Arahantship in this life or,
if there should be some substrate left,
the state of Non-Returner”.

Tiṭṭhantu bhikkhave māso

Monks, let alone one month!

Yo hi koci bhikkhave ime cattāro
satipaṭṭhāne evam bhāveyya,
addhamāsam,

“Indeed, whoever, monks, should prac-
tise the Four-fold Establishment of Min-
dfulness in this way for half a month,

Tassa dvinnam phalaṇam
aññataram phalam pāṭikaṅkham
diṭṭheva dhamme aññā
sati vā upādisese anāgāmitā.

may expect one of two results:
either Arahantship in this life or,
if there should be some substrate left,
the state of Non-Returner”.

Titṭhantu bhikkhave addhamāso,

Monks, let alone half a month!

Yo hi koci bhikkhave
ime cattāro satipaṭṭhāne
evam bhāveyya, sattāham

“Indeed, whoever, monks, should prac-
tise the Four-fold Four Establishment of
Mindfulness in this way for seven days,

Tassa dvinnam phalaṇam
aññataram phalam pāṭikaṅkham
diṭṭheva dhamme aññā
sati vā upādisese anāgāmitā

may expect one of two results:
either Arahantship in this life or,
if there should be some substrate left,
the state of Non-Returner.

Ekāyano ayam bhikkhave maggo,

Monks, this is The Only Way,

Sattānam visuddhiyā
sokapariddavānam samatikkamāya,
dukkhadomanassānam atthaṅgamāya,

for the purification of beings, for the over-
coming of grief and lamentation, for the
disappearance of pain and sadness,

Ñāyassa adhigamāya,
nibbānassa sacchikiriyāya, yadidaṃ
cattāro satipaṭṭhānā’ti.

for the gaining of the Right Method for
the realization of Nibbana, namely, the
Four-fold Establishment of Mindfulness

Iti yantaṃ vuttaṃ idam’etaṃ paṭicca
vuttan’ti.

and it is for this reason that it was said.”

Idam’avoca bhagavā
attamanā te bhikkhu
bhagavato bhāsitaṃ abhinandun’ti

Thus the Lord spoke,
and the monks rejoiced
and were delighted at His words.

Sādhū! Sādhū! Sādhū!

Well spoken! Well spoken! Well spoken!

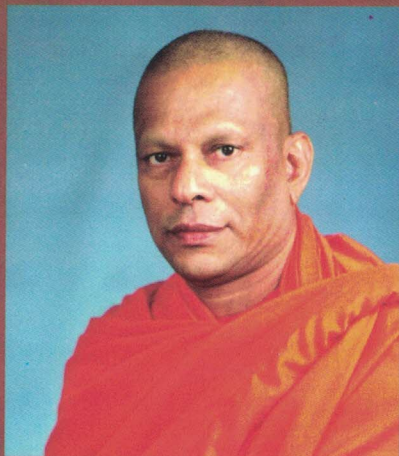
Etena sacca vajjena sotthi te hotu sabbadā

*By the power of this truth, may the
blessing be with you.*



THE AUTHOR

VEN. WERAGODA SARADA MAHA THERO



Today's world is all agog with excitement to greet the year 2000 - the long-awaited harbinger of the 21st century and the third millennium. Meantime, at its subdued and tranquil pace the Buddhist era is moving steadily towards its 26th century, currently passing the 2543rd year. At this crucial moment in the march of humanity towards the fulfilment of its historical destinies, Ven. Weragoda Sarada Maha Thero has selected for his latest book an eternal theme that can withstand the flux, fluctuations and assaults of time. His current publication is **Mahā Satipatṭhāna Sutta - The Only Way to Nibbana**. The Supreme Buddha has characterized this work as the path unparalleled - the only Path - to Eternal Bliss. The system of mind-culture advocated in this work is for all time. Ven.

Weragoda Sarada Maha Thero lives a life dedicated to the spreading of the Word of the Buddha as a habit acquired from the time he lisped, as it were. He was born in the south of Sri Lanka in 1941, in a family dominated by an intense Buddhist way of life. He was ordained a Buddhist monk in 1953 when he was just 12. At 23 he obtained his First Degree from the University of Sri Jayawardhanapura. Almost immediately after that he embarked upon his life of Buddhist missionary activity. With undiminished zeal he pursued the holy task of spreading the Word of the Buddha.

He began his service to Buddhism in Penang, Malaysia, where he was Principal of Mahindarama Sunday Pali School, until 1979. Coming over to Singapore in the same year he founded The Singapore Buddhist Meditation Centre (SBMC) with the support of an earnest group of devotees. With SBMC as the hub, the Venerable author's works radiated right round the globe. His unparalleled programme of Buddhist publications has now gone beyond 217. His greatest work to-date is "The Treasury of Truth - Illustrated Dhammapada", an English translation of Dhammapada. This is now available in Sinhala and Chinese versions as well.

His gift to the world in the early years of the 21st century will be the illustrated Jataka tales, the vehicle for which will be the world's biggest illustrated Buddhist work. He publishes Buddhist works in English, Sinhala, Chinese and Japanese. The prominent publications brought out by him are all distinguished by their high graphic quality, ensured especially by illustrations in colour. He looks forward to a new century when the Buddha Word will be held supreme.

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